The Universalist Leader

Boston and Chicago

April 18, 1925

Concord Hymn

(Sung at the completion of the Battle Monument, April 19, 1836.)

By the rude bridge that arched the flood,
  Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
  And fired the shot heard round the world.

The foe long since in silence slept;
  Alike the conqueror silent sleeps;
And Time the ruined bridge has swept
  Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
  We set to-day a votive stone;
That memory may their deed redeem,
  When, like our sires, our sons are gone.

Spirit that made those heroes dare
  To die, and leave their children free,
Bid time and nature gently spare
  The shaft we raise to them and thee.

Ralph Waldo Emerson.

Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

LOOKING FORWARD TO SYRACUSE

THE next biennial session of the Universalist General Convention will be held in Syracuse, N. Y., Oct. 16-25, guests of the Universalist church of that city, of which the Rev. F. W. Betts, D. D., is the distinguished pastor. At the same time other Universalist organizations like the "Ministers' Meeting," the "Woman's Missionary Association," the "General Sunday School Association" and the "Comrades" will come together.

The Board of Trustees of the Convention will meet before, during and after the sessions of the Convention. Various committees, sub-committees, boards and commissions of the Church will take advantage of all being together to have special sessions of their own. The alumni of Tufts, St. Lawrence, Lombard, Ryder, Buchtel and other institutions will have dinners and luncheons. There will be much coming, much going, much hearing, and much speaking, much doing all the time.

It is interesting to note that we are to meet in a beautiful, progressive city of the most populous and wealthy state of the Union—one of the most famous of all the commonwealths and one especially notable for diversified scenery.

The Convention will be held on the edge of the Finger Lake country, within striking distance of Niagara Falls, Watkins Glen and the Thousand Islands, and not far from the picturesque Adirondack and Catskill Mountains.

Syracuse is in the center of a rich farming country —a land "flowing with milk and honey," flowing also with salt which we would think more of if it were as scarce as it is in some sections of the earth, delicious grapes, apples, pears and peaches.

Syracuse University is one of the strong institutions of the Methodists and has become, in fact, the pride and possession of almost all Syracuse without respect to creed.

The chairman of the board of trustees of the Universalist church is chairman of the board of Syracuse University.

We are going to a city where Universalists are highly respected, and where they have built themselves into the civic life of the community to a remarkable degree.

The pastor of the church, Dr. Betts, sometime an editorial writer for this paper, for long years on the Board of Trustees of the General Convention and State Convention, is one of the leading citizens of Syracuse.

We are publishing in the near future a brief account of his long and useful service.

There are important matters to come before this session of the General Convention. Program committees are holding frequent meetings. It is not too early for us to begin to make our plans to assist at this great gathering.

* *

IRRESISTIBLE MOMENTUM

WE call attention to the advertisement of the National Laymen's Committee on the back page of this issue, and we suggest that our readers compare it with similar advertisements in earlier issues.

Seventy-two churches have come forward and accepted quotas for five years.

The total sum thus underwritten amounts to $52,794 per year, or $263,970, over one-quarter of the million dollars to be raised in the next five years.

An analysis of the sixty-three churches reported April 7, showed that fifteen were in Massachusetts, eleven in Maine, six in New York, five in New Hampshire, four in Pennsylvania, three in Connecticut, in Illinois and in Indiana, two in Michigan, in Ohio and in Wisconsin, and one in each of the following: Maryland, Florida, Iowa, Vermont, South Carolina, Georgia and Minnesota.

The largest to date is the quota of the Church of the Divine Paternity, New York City, $5,040 per year, or $25,200 for the campaign. The second is the quota accepted by the Lynn, Mass., church, $3,540 per year, or $17,700 for five years.

Some striking stories have come to us about the spirit the churches exhibit in taking these quotas. There are men of large vision and high ideals of business honor on many of these boards.

There are people of small income but remarkable self-sacrifice in all our churches.

There are wealthy men who see what is involved and are determined that their churches shall play the game with the other churches of the denomination.

The work of the laymen is bearing fruit. The conferences Judge Hill, Mr. Kerr and denominational officials have held all over the country have proved to be enormously valuable. They involve long journeys and considerable hardship, but they have made the thing understood.

The ministers too, are rendering invaluable help. If they had not jumped into the thing, heart and soul, it would have been a weary way for the laymen to walk.

The thing can be pushed through now. The going is good. The momentum is greater. The spirit is irresistible.

* *

NEAR EAST RELIEF

THE Sunday schools of the Universalist Church under the leadership of the General Sunday School Association have raised seven thousand dollars for the work of Near East Relief, which has just been turned over. The following cablegram from Athens gives some idea of the value of the work:

> The approach of Easter finds the Armenian nation resurrected, thanks largely to the service of Near East Relief. I have just seen thousands of Armenian children who have broken the bonds of medieval customs and are turning to new ventures in farming, sanitation, education. Religious and racial animosities disappearing; the spirit of revenge passing away. They are thinking in terms of peace and the Golden Rule. With the thousands of children in Greece and Syria under the care of Armenian relief workers, they are contributing to the spread of Christian idealism, and give promise of leadership in their own lands. Ethics in schools based on best ethical program of our public schools and program of worship combines riches of their own Orthox and Gregorian churches with instructional element our Western Churches.

* *

A SOUNDING BOARD FOR KAROLYI

ONE of the things difficult to understand about the brilliant, able administration of foreign affairs by Charles E. Hughes, is the ban he placed on Count Michael Karolyi, president of the short-lived Hungarian Republic, when the latter was called to New York on account of the serious illness of his wife. The State Department, it will be remembered, exacted a promise from Count Karolyi not to discuss political questions before it gave him permission to land in this country. For three months Count Karolyi has kept that promise faithfully. Now, having reached the freer soil of Canada, he breaks his silence. What he says comes back to this country over the wires of the Associated Press and in messages of many special correspondents. Even the tones of his voice may be heard by our citizens over the radio as he discusses questions forbidden here. Some kind of embargo on the telegraph, telephone and radio vibrations would appear to be logical.

In Canada, Count Karolyi has charged that the real reason he was "gagged" in the United States was that the present Horthy government of Hungary feared that his speeches would induce the people of the United States "to withdraw financial and moral support of their administration of affairs." He urged the people of the United States not to invest in Hungarian bonds unless Hungary became a republic. He called the men running the present *regime* "the die-hards against whom the American people fought during the war."

His own program for Hungary he declared to be a republic and a policy of land reform which would compel the sale to peasants of agricultural land now held by the Church and a small powerful aristocracy.

He ridiculed the charges that he was either a Bolshevik or a Red spy, calling them "stupid, silly lies put out by the Horthy *regime* and repeated by silly people over tea tables at the Ritz with nothing better to do."

Whether Count Karolyi is a statesman or a political adventurer, a demagogue or a great reformer, we do not know.

We know and everybody knows that one passage of his speech is true:

> "I must say that, although I feel it very unjust, I am pleased that I was prevented from speaking while in the United States. My words probably would have been only a call in the desert, but the fact that I was stopped from expressing myself drew the attention of the public toward me. I think that the publicity which my cause received in that way will outweigh all the efforts and millions spent on the mean, stupid and lying propaganda against me."

The State Department made a perfect sounding board for his utterances. The ban upon him drew attention to him as nothing else could have done.

The fragments of war-time legislation remaining which give authority to a department head to muzzle a man like Karolyi should be repealed.

The right of free speech has its dangers and difficulties, but they are nothing compared with the dangers and difficulties of the policy of suppression.

Even conservative journals of the United States have recognized this and have deprecated this action of the State Department.

* *

BY WILL AND BY GIFT

THE Manager of the Universalist Publishing House has recently received the following interesting and encouraging letters:

March 6, 1925.

Universalist Publishing House,
176 Newbury Street,
Boston, Mass.

Dear Sirs:

Enclosed you will find check for one thousand dollars ($1,000,00) given under the will of —— ——.

"I give, devise and bequeath to the Universalist Publishing House, or its successor, the sum of one thousand dollars, to be used as a permanent fund, the income therefrom to be used only, and only in the publication of religious literature, said Publishing House being now located at Boston, Massachusetts."

Signed ——— ———,
Executor.

April 1, 1925.

Universalist Publishing House:

I am enclosing check in payment of my subscription to the *Leader* and also one of $300 for one of the Headquarters Gold Notes.

I hope to add to it from time to time until I get $1,000.

I am sending this and would like it to be known as a memorial fund to my mother, a life-long reader of the *Banner* and the *Leader*.

My paper is being sent to my winter address, but later I will have to trouble you to change it, as I miss it much.

At present my Baptist friend with whom I spent the winter, and who likes the *Leader* so well she is gladly sending it to me each week after reading, and who wrote me this week how glad she was to find "Our Prayers Together" continuing again, is very glad to receive it in my absence.

I am proud to feel that my Church is doing big things so worth while and really leading to what must be a great work.

Yours in the faith,

——— ———.

When the report of the treasurer is read for the financial year just closing, we will make a list of contributions of this kind that have been received during the past year.

We ought to have an additional endowment of $300,000.

We ought to be foot-free to start after it, but we can not interfere with other vital denominational projects. But step by step we are gaining ground. Every will probated which devises and bequeaths for good purposes puts the thought into people's minds that they may do the same thing. Every gift stimulates other gifts. Let us think carefully on these things, and act while we have the power.

* *

MINISTERS AND LAYMEN IN CHURCH WORK

IN our opinion we will get farther and run less risk of being inaccurate if we refrain from sweeping generalizations about people as a class.

In the first place every man has a right to be appraised simply on the basis of being an individual, and not on the basis of qualities or defects which some theorizer thinks are attached to the group or profession to which he belongs. In a Liberal Church we not only recognize that right, but we are hard-headed and strong-willed enough to stand for it and insist on it.

The ancient and disreputable jest, "There are three sexes—men, women and clergymen," attempts to say that men ministers lack the virile qualities of other men.

"Ministers are poor business men, not supposed to know anything about business," is a statement made frequently and believed by the uninformed, in spite of the fact that the heads of successful modern churches are executives as well as prophets. Dr. Charles E. Jefferson is a notable example. God pity the churches if ministers knew nothing about business. They are the only ones who pay the slightest attention to the business affairs of some churches.

"That is a lay point of view," says a clergyman. "Laymen are not experts in theology," and this is said in spite of the fact that some laymen, highly educated, could hold their own in theological discussion with anybody.

This "all business" is untrustworthy, to say the least. It is a weakness to which we are subject.

Quite naturally ministers take the lead in church work because it is their business. They have the time to do it. Many laymen do not. This results sometimes in ministers crowding laymen out of tasks and making the church a one-man affair. There is need of reiterating that this means failure, no matter how much money a church may have.

The laymen's movements in all denominations have been of enormous service in making clear the fact that there is so much vital work for churches to do that there is need of the co-operation of everybody, and that every individual in the church is likely to have some special gift or contribution he or she is best fitted to make.

The untapped resources of human ability is a subject we do not even begin to understand.

Co-operative movements in industry reveal startling things about the ability of humble men, who are really interested, to take responsible positions, and also the success of taking men out of lower walks of labor and giving them intensive training for a higher type of job.

In the same way churches develop workers. The National Laymen's Committee of our own Church is producing preachers, executives, competent men for the Board of Trustees of the General Convention, boy leaders, Sunday school teachers. "Why, we did not know he could do a thing like that," has been heard many times in the drive for the "Five Year Program."

In all the group emphasis, class emphasis and sex emphasis which is more or less inevitable, we must be careful to realize that, fundamentally, "a man's a man for a' that." We must give him his right to be treated as a man before we think of him as belonging to a class. We must root out of our brains every last shred of contempt put there by unfortunate experiences with some crack-brained minister or half-baked layman. We must weigh men as men. In examining them as possible candidates for denominational positions, we may properly study where they live, how much they know, what they can contribute to the position, what their influence will be, how much it will cost to bring them to meetings, what time they have for the business in hand, but we often go too far when we insist that they must be ministers or must be laymen. "All we are brethren."

* *

ONE HUNDRED TWENTY-EIGHT FOR PEORIA

JUST as the forms are closing this telegram is handed in:

Peoria, Ill.

Universalist Leader:

Peoria reports interesting Easter season with 128 new members. Universalist churches do not have to be small in numbers.

B. G. Carpenter.

Last year Dr. Carpenter aroused the denomination by reporting 116 members. Few believed that such a feat could be duplicated. Dr. Carpenter did believe it. We have wired for the story of how it was done. Meanwhile we offer the congratulations and express the gratitude of the Universalist Church at large.

Cruising Cross Country

XV The Old Paul Revere Trail

John van Schaick, Jr.

OPENING the newspaper this morning, I saw headlines something to this effect: "Relics Trace New England History," "Notable Exhibition," "Public May See It Daily for Two Weeks." Investigating, I discovered that the Massachusetts Historical Society has assembled a notable collection of manuscripts, books, pictures, maps, and utensils relating first to the Winthrop family and second to the leading characters in the events at Lexington and Concord and at Bunker Hill.

Then I realized that the Lexington-Concord celebration was upon us, and that in fact this very issue of the *Universalist Leader* was to be dated April 18, just 150 years after a famous day. The old lines flashed quickly to my mind:

> "Listen, my children, and you shall hear
> Of the midnight ride of Paul Revere.
> On the 18th of April, in '75,
> Hardly a man is now alive,
> Who remembers that famous day and year."

Although it was a busy day in our office, we took an hour out of the middle of the forenoon to go up to the Exhibition, at 1054 Boylston St. Nothing could be finer than the courtesy of the officials and attendants. They naturally are proud of having been able to produce it just in advance of the celebration at Lexington. They are grateful to Vice President Dawes, the Winthrop family, the Endicotts, Mrs. Nathaniel Thayer, great-granddaughter of Paul Revere, and others, who loaned things that made it possible.

Without attempting to describe the exhibit as a whole, I wish to mention a few things bearing on that thrilling ride, or, rather, those thrilling rides, of April 18, 1775.

As we stepped over to one group of portraits an official said: "Those pictures never have been brought together before and probably never will be again. There are Paul Revere and William Dawes, who gave the alarm, Dr. Joseph Warren, the man who sent them, and Hancock, one of the men whom they especially went to warn."

The portrait of William Dawes, by his intimate friend Johnston, had been loaned by the Vice President. It showed a virile looking man who easily could be accepted as the progenitor of "Hell and Maria." Near by was Dawes' old account book, opened to an entry made in 1781 to the credit of the firm of "Daws and Cooledge," as the names stood then. "Prophetic," the same official remarked.

Revere's portrait was by Copley, and showed another burly, strong type of man.

Warren and Hancock, both by Copley, were the brave, gallant gentlemen, representatives of the upper social classes. Their faces on canvas show their education, their breeding, their sense of power.

There was a beautiful collection of silver which had been made by Paul Revere, the silversmith. There were hand bills and old newspapers giving accounts of the battles of Lexington and Concord. There was the Revere Bible, the Revere journal, and the affidavit Paul Revere made about his famous ride.

There was an old book of which the title page read as follows:

> "A Sermon Preached at Lexington, April 19, 1776, to Commemorate the MURDER, BLOODSHED and *Commencement of Hostilities* between Great Britain and America in this town by a brigade of troops of George III under command of Lieut. Col. Smith, on the 19th of April, 1775, to which is added a brief narrative of the principal transactions of that day by Jonas Clark, A. M., Pastor of the Church at Lexington.
>
> 'Those things doth the Lord hate; a proud look, a lying tongue and hands that shed innocent blood." Proverbs VI : 16-17."

Perhaps we will tell in these columns soon the story of this preacher at whose house Hancock and Adams stayed in Lexington, to whose house Dawes and Revere galloped post haste that exciting night.

We are sure that we can't help saying something about Warren, than whom a finer type of fearless gentleman never was produced anywhere.

To-day let us turn to the popular figure, Revere. Probably he got more than his deserts. Nobody can even things up in this world. If Longfellow had written of Dawes, or young Dr. Prescott of Concord, who was the one messenger to get through to Concord, or Revere's friend who hung out the lights, or almost any one of the little company on the green at Lexington or at the bridge at Concord, and made the thing concrete, personal, dramatic, as he did for Revere, the latter would not loom quite so large. For the average man and woman and growing boy and girl, Longfellow has made Paul Revere the whole show. Revere did his duty, but he did no more than many others on "that famous day" whose names nine-tenths of us never hear. We simply have to take Revere as a symbol of the citizen who was prompt, decisive, daring, and resourceful. Of course, if we are going to be literal we have to say that he didn't wait for the lights from the old North Church tower, but started as soon as he got across the river and secured his horse. The lights were hung out for his friends over there in case he could not get across, and they knew all about it when he stepped ashore. It was not a straight, fast gallop as Longfellow describes it, knocking people up, but a meeting and eluding of British patrols almost from the very start. And he never did get to Concord "at two by the village clock"—or any other hour that day—but was taken prisoner half way between Lexington and Concord. But Longfellow was true to the spirit of the event. In hours of trial, men will be found. If we have messages to send "to Garcia" there will be Rowans ready to face any danger and carry them.

In Goss's two volume "Life of Colonel Paul Revere," I came upon a poem somewhat similar to Longfellow's, written March 15, 1795, sixty-five years

before Longfellow wrote his more famous "Midnight Ride." It was composed by one Eb. Stiles, and was printed in a volume called "The Battle of Concord, Lexington and Revere's Ride."

It is chiefly interesting as showing how long ago the exploit was talked about and legends began to form.

One verse is as follows:

"He spared neither horse nor whip nor spur
As he galloped through mud and mire,
He thought of naught but liberty,
And the lanterns that hung from the spire."

The truth, of course, is enough, but the legends are not without value, for they also bear testimony to the impression made by the forceful personality of Paul Revere.

There is a little expedition one can easily make if one is in Boston which will bring the real Paul Revere near. I did it this noon after lunch—a fifteen minute walk from King's Chapel, where I attended noonday service, to Paul Revere's house at the North End, near the old North Church, long rented as a squalid tenement, now restored by the Daughters of the Revolution. Here Revere lived from 1770 to 1800.

Paul Revere was a mechanic, a silversmith, a goldsmith, a copperplate engraver, a maker of maps and transparencies, a kind of artist, a storekeeper, eventually a manufacturer on a larger scale, head of the Masonic fraternity, and one of the solid men of Boston, "Colonel Paul Revere." He had a foundry in Boston and one out at Canton. He cast church bells, made bolts and spikes, supplied copper for the dome of the State House, and secured profitable government contracts for cannon and copper sheathing of war vessels. Churches like King's Chapel, the Unitarian church in Washington, the "Second Church" of Dorchester, proudly boast of Paul Revere bells still in use. His firm made over 200 of them.

The congested North End district, where the little Revere house stands, was once the exclusive residence district of Boston, Clark Square, or North Square, as it was successively called. "There were not more than half a dozen houses in the Square at that time," says Revere's biographer, "and each had its own ample lot and garden." To-day Jews and Italians literally swarm there. There is even greater need of patriotic service there than on April 18, 1775. It takes a different form, that is all. It is harder than pulling over the river even under the guns of the British man-of-war Somerset, or riding by night to Lexington. It is harder than risking life by climbing stealthily up the stairs of a church to hang out signals, or secretly patroling the streets as Revere and his fellow mechanics did, or watching the British, or meeting at the Green Dragon Tavern, or hurrying up to Dr. Warren's house to tell him what was doing. It is the work of friendship and education with half-alien peoples and bright little boys and girls who don't have half the chance they should. Who can dramatize this work of patriotism which needs to be done as Longfellow dramatized what was done?

There seems to be some bitter feeling about who hung out the lights. The man who did it probably would have been shot on the spot if discovered. By the laws of war, he ought to have been. For that matter, by the laws of war, all the farmers in civilian clothes who fired on the troops in the Lexington-Concord expedition were the *"franc-tireurs"* we heard so much about in the last war. It was glorious but not war, in the high-toned sense of that high-toned business.

Robert Newman, sexton of the old North Church, long has had credit for hanging out the lanterns. Dr. Burroughs, rector of Christ Church, in a centenary sermon in 1876 made the statement that Newman was the man who did it, and this was widely circulated.

Dr. John Lee Watson, assistant rector of Trinity Church, made exhaustive researches and found that Captain John Pulling, Jr., was the friend of Paul Revere who went to Newman for the keys, stealthily entered the church and hung out the lantern.

In her "Old Boston Days and Ways," Mary Caroline Crawford says: "At the Massachusetts Historical Society, where this whole matter was threshed out more than a quarter of a century ago by the late Charles Deane, Pulling's share in the events preceding the skirmish at Lexington has long been an accepted fact."

Changed though conditions are, it is interesting to visit the Revere house, and then go on around the corner to Christ Church on Salem St.—the Old North Church of the poem—and, coming back, stop a moment where Dawes and Revere lie sleeping, one in the yard of King's Chapel, the other in the Old Granary burying ground, just a little way up the street, close by Hancock and Adams and near where Warren lay so long before his body was moved away.

Late this afternoon my friend Frank Oliver Hall came in and invited me to take a little motor trip. I suggested that we follow the route of Paul Revere on his famous ride. It is not far, probably twelve miles in all, and we were back in an hour and a half.

We went over to Cambridge and then swung to the right down the river through parts of Somerville, and over to old Broadway, coming out of Charlestown to Medford. That was the road Revere took.

We talked over what actually happened—how different Boston was then, how all the Back Bay, where our office stands, was water, how the British entered their boats from the "Common" near what now is Park Square, how there was a narrow neck of land leading out of Boston between the Back Bay and the Harbor, and how Warren first sent Dawes out this way to give the alarm, "the route *via* Roxbury." "All they would have to do now," said Hall, "would be to send out one aeroplane and bang! up would go Hancock, the meeting-house, the green and the whole shebang." "Yes," I said, "and all Warren would have to do would be to have a secret wireless and Hancock and Adams would know about it perhaps before the aeroplane got there."

At ten o'clock at night Warren sent for Revere in great haste. Revere already, several times, had carried messages, to Philadelphia for the Continental Congress, to Portsmouth, N. H., and other places. Warren told him the British were starting. Revere told his friend, arranged for signals, and got two men to row him over the Charles, Bentley and Richardson, who muffled their oars with a petticoat, dropped out

of an upper window in the dark in response to their low signals—probably the most famous petticoat in recorded history. Once over the river, Revere "hurried into town," he tells us, met his friends and went to the barn of Deacon John Larkin to get a horse. One of his friends told him he had met ten British officers, armed, going up the road. Revere therefore was on his guard. His route was by Sullivan Square, Charlestown Neck, where the road forked, one branch called the Cambridge or Watertown road, the other the Medford or Mystic road. Revere started up the Cambridge road, but fortunately saw two British officers ahead "under a tree." He wheeled quick as a flash and galloped back to the Square and turned up the Medford road. One of the officers attempted to intercept him by crossing the fields, but "mired his horse." Coming over from Cambridge, to-night, to pick up the Revere trail, we passed the point where Revere was stopped on Washington Street, Somerville, near the Charlestown line. A tablet commemorates the event.

We followed the Medford road (Broadway) past a little park marked Revere Park, up Winter Hill, down the other side, getting a much better idea than we had had of the location of some of the Universalist churches which we have not yet visited.

From Winter Hill there is a beautiful view off toward Arlington Heights and Lexington. Up here lived Joseph and Peter Tufts. Revere could have taken another road bearing left, a little shorter, past the old Powder House, but apparently feared patrols there also.

It is all changed, of course—city instead of country, asphalt instead of sand and rock, but the Mystic river flows through Medford now as it did 150 years ago. There was a glorious sunset. There was a full moon in the clear sky.

> "He has left the village and mounted the steep,
> And beneath him, tranquil and broad and deep,
> Is the Mystic, meeting the ocean tides;
> And under the alders that skirt its edge,
> Now soft on the sand, now loud on the ledge,
> Is heard the tramp of his steed as he rides.
> It was twelve by the village clock
> When he crossed the bridge into Medford town."

We, too, crossed the bridge into Medford town. We, too, swung sharp left at Medford Square, passed the Hall house, still standing, with its tablet telling how Revere aroused Captain Hall of the Medford Minute-Men. Quickly we were over to the Cambridge-Lexington road, now Massachusetts Avenue. We passed the Jason Russell house, where the British captured and executed Russell and eleven others on the retreat from Concord. Then we left the new straight road and went up Appleton Street to the "Old Paul Revere Road."

Here, where Appleton Street joins the old road, stands the home of my predecessor, the late Dr. Frederick A. Bisbee, now sold to some one else, but the grape vines and fruit trees he loved and tended and spoke about so often were putting forth new buds again, and there were beautiful little new leaves. Almost it seemed as if he hailed us and cheered us as we passed. But we were moving on after the shade of Paul Revere.

We reached Lexington, not far beyond, passed the tavern, drove by the Hancock-Clarke house, and talked about the scene when the guard told Revere not to make so much noise, only to get the reply: "Noise, there soon will be noise enough! The regulars are coming!"

We are tempted to diverge and talk about that never-to-be-forgotten scene at daybreak. But we pass on as Revere passed on when Dawes joined him half an hour later. Half way to Concord on the old road there is a boulder where Revere's ride ended. A tablet commemorates the event and gives a succinct narrative of what happened:

> "At this point on the old Concord Road, as it then was, ended the midnight ride of Paul Revere. He had, about 2 o'clock of the morning of April 19, 1775, the night being clear and the moon in its third quarter, got this far on his way from Lexington to Concord, alarming the inhabitants as he went, when he and his companions, William Dawes of Boston and Dr. Samuel Prescott of Concord, were suddenly halted by a British patrol who had stationed themselves at this bend of the road.
>
> "Dawes, turning back, made his escape. Prescott, clearing the stone wall and following a path known to him through the low ground, regained the highway at a point farther on and gave the alarm at Concord.
>
> "Revere tried to reach the neighboring wood, but was intercepted by a party of officers accompanying the patrol. Detained and kept in arrest, presently he was carried by the patrol back to Lexington, there released and that morning joined Hancock and Adams.
>
> "Three men of Lexington, Sanderson, Brown and Loring, stopped at an earlier hour of the night by the same patrol, were also taken back with Revere."

At daybreak Revere was busy carrying away from Lexington a trunk containing Hancock's private papers, and he heard the shots of the battle. He dared not go back to Boston, and his family later joined him in Charlestown.

After the evacuation in 1776 Revere became a Major and then a Lieutenant Colonel of militia raised for the defense of Boston. He seems to have tried to get a commission in the Continental Army and failed. He was in an unfortunate expedition to Penobscot Bay and was charged with disobedience of orders, neglect of duty and conduct unbecoming a soldier. He at last succeeded in getting a court martial by which he was cleared.

We went on to Concord and came back by a picturesque little used road to Belmont and Cambridge. Here at the Pickwick Arms we ate our frugal steak and potatoes and rested from our labors.

We agreed that the 150th anniversary of these great events ought to be celebrated by all of our people.

It is a good time to bring out how the best of the British were with us and for us in the struggle, to make clear the meaning of civil and religious liberty, to hold up the careers of the far-sighted leaders who dared face the military power of the greatest nation in the world, and to speak accurately and truly of the contributions of the plain men and women unknown to fame who now as then are the real hope of every good cause.

And for the boys and girls in the Sunday schools

it is a good time to say that we are not made for safety, for wealth, for happiness even, for anything just for ourselves, but for public service, the common good, help of one another.

Paul Revere worked hard at his bench, making plates, spoons, knives, and beautiful silver jugs. He sold them in his shop to earn his living. But when his neighbors needed him, he shut up shop and did what he could to gain liberty for his country.

The best of life, we can tell the boys and girls truly, is earning a living so we won't be a burden to others and doing our part for our country and the human family to which we belong.

Boston, April 7, 1925.

The Emphasis in Our Churches*

Allen Brown

WE are interested that our churches shall do their rightful work and do it well. We are anxious that our churches shall be more useful in the communities in which they exist. Our churches want to make a worthy contribution to the life of the people. We feel that Jesus' thought of himself, "I am in the midst of you as one that serveth," is the thought that should be in the churches. They, like the Master, are in the midst of men to serve. How can they do this the most effectively?

In order that the church may serve well it may be called upon to do many things. In all the ages it has maintained services for worship and religious instruction. For the last hundred years or more it has been felt that the church could best serve the young by maintaining a school of religion, which was nearly always a Sunday school. For about forty years the service to the older young people has been through the young people's society, or union. By the means of the ladies' aids, mission circles and men's clubs various churches have sought to serve themselves, their communities and people at a distance. To these may be added boys' clubs, girls' classes, mothers' meetings, fresh air camps and many other organizations for philanthropic purposes.

In the old days a church was well furnished when it had one room with pews and a pulpit. Now it has many rooms. The pulpit and pews are not adequate to the needs of a modern parish. Now there must be a well equipped kitchen and a well furnished dining room. Nowadays there are various class rooms, to which may be added a gymnasium and even a swimming pool.

Having in mind all that a church is doing, wants to do and might do, what ought to stand at the center of our thought and activities? As most churches can do only a few things, which of them all is the most important?

Being Christians we naturally turn to the New Testament for guidance in our religious undertakings. Here we find ample directions for the ministers in their task. The word preach or some form of it is used over one hundred times in those twenty-seven books. It appears more frequently than the words pray and prayer.

When Jesus sent forth the twelve apostles he said, "As ye go preach." And the last commission given to them just before the ascension was, "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you." Sometimes the word teach in the first part of this passage is rendered "make disciples," but that does not change the meaning, for disciples were made by praying.

As the ministers of to-day are the successors of the apostles their commission is plain, and great is their shame if they are not faithful in the discharge of their obligations.

It would seem from the clergyman's point of view that the sermon is the central fact and force in church life. There is nothing that can take the place of preaching. It may be supplemented by other activities, but there is no substitute for the spoken word as it comes from the lips of the true minister.

Let us now consider the purpose of preaching. We went to Jesus for the minister's commission. Now we will go to Paul for the reason.

Paul wrote, "The gospel is the power of God unto salvation of those that believe." Since the gospel has power to save only as it is believed, it is very plain that some are appointed to teach the gospel and persuade to its acceptance.

In another place Paul quotes the prophet Joel to the effect that "whosoever shall call upon the Lord shall be saved." Then he goes on to say: "How then shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? and how shall they believe without a preacher?"

This would seem to teach that the salvation of man depends upon preaching

It appears from the early part of Paul's first Epistle to the Corinthians that some had spoken of the preaching of the apostles as all foolishness. The writer retorts by declaring that "it was God's good pleasure through the foolishness of preaching to save them that believe." This implies that the effective means of salvation is the proclamation of the truth.

All readers must be greatly impressed by St. Paul's counsel to his young friend and disciple Timothy. He urges him to give attention to readings, to exhortation and teaching, or doctrine. These are all very similar, for the reading was the public reading of the Scriptures for the sake of instruction. At the end of this paragraph Paul continues in this way: "Take heed to thyself and thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."

This means that salvation comes both to the preacher and those who hear him by his labors. And the pastor who makes something else than the

*Sermon preached before the Oxford Universalist Association, Livermore Falls, Me.

sermon the central thing in his ministry imperils his own best life as well as that of his congregation.

Having given our attention to the obligations that rest upon the ministers, let us now turn our attention to the obligations that rest upon the lay people.

Some one may observe that the New Testament does not urge people to hear sermons. The reply is, Why should it? In the very nature of things the commission for one man to preach carries with it the command for another to hear. It goes without saying that no minister is commissioned to speak to blank walls and empty pews. He is appointed to preach to people. That means that the people are appointed to hear him.

It is common to think that the preacher is called to his holy task. We hope that he is. But as sure as God calls preachers to preach, He calls hearers to hear, and let neither the preacher nor the hearer refuse to obey God's command.

It is generally understood that for the minister to fail to be in his place on Sunday with a message except for imperative reasons is to commit grievous sin. There is no escaping the fact that a corresponding obligation rests upon the lay people. If one is to preach the others are to hear. Neither pastor nor people can neglect their respective duties without great sin.

A sermon is a piece of co-operation between a preacher and his congregation. In order to be effective it must not only be preached but it must also be heard.

This is a plea that in the new day which is dawning upon the church both the pastors and their people shall recognize the place that the sermon must fill. From the day of Pentecost until the present —and it must continue to be so in the future—the time of greatest effectiveness in the church was when there was the happy combination of powerful preaching and a great company of listeners. Both are essential to effectiveness.

Brief History of Universalism---II

George A. Gay

ONE would naturally expect that Luther and the reformers would be lenient toward heretics, for the Reformation was a revolt against the old order. It was, however, only a revolt against the evils then prevalent in the Roman Catholic Church. The churches of the Reformation took over the Roman doctrines with only a few changes and exceptions, and the reformers were as intolerant towards those who disagreed with them as the Catholics had been. So that the men and women fighting for freedom of thought found themselves condemned by Protestants and Catholics alike. Universalism still prevailed, even though Luther and Melanchthon condemned it in the Augsburg Confession, and Edward VI stamped it with his disapproval in the "Forty-two Articles."

The rise of Cromwell and the independents favored the propagation of new ideas and heretical opinions, and many avowed Universalists published their views. The printing-press enabled them to spread their works far and wide, and as the people were now reading the Bible in the homes it was possible for them to examine the proofs for themselves. Queen Mary reduced the "Forty-two" to "Thirty-nine Articles," removing the article which condemned Universalism, and these "Thirty-nine Articles" have been the law of the English Church down to the present; therefore, it is allowable for a Churchman to believe in and to preach universal salvation, if he so desires. Many eminent divines of the English Church have been and are Universalists.

It is possible to discover Universalists in Germany, Holland, Switzerland, Prussia, Italy, Ireland, France, and Scotland during the eighteenth century, but our interest centers in James Relly, a follower of Whitefield, converted to Universalism as a result of prayerful study of the Bible. He wrote a book called "Union" which had a marked influence, even extending to America, for his book was read in Gloucester, Mass., and in Pennsylvania some time before the coming of John Murray. Relly preached in the open frequently to great crowds, and many followers of Wesley and Whitefield were attracted to him. John Murray, a young and enthusiastic disciple of Whitefield, attempted to show one of these the error of her way, but was most humiliated in not being able to answer her arguments. As a result, Murray, who had been a very bitter opponent of the Universalist idea, became a follower of Relly. He was excommunicated from Whitefield's congregation, and soon after his wife and child died. Under the weight of persecution and grief he thought to escape to America. He determined never to preach again. The story of his landing on the shores of New Jersey, and of his resumption of preaching, is one of the most interesting pieces of biography in our possession.

At a tiny hamlet called "Good Luck" on Cranberry Inlet, a man by the name of Thomas Potter had constructed a church with his own hands. He had refused all offers of help, believing that God had commissioned him to accomplish this task. He further believed that God would send him a preacher whose message would be wholly different from any the people of the locality had ever heard. A considerable time elapsed and Potter's friends ridiculed his faith. Then the vessel carrying John Murray was driven by contrary winds into the inlet, and could not leave until the wind changed.

Murray landed in search of food for his sailors, and after caring for their needs he accepted the invitation of Potter to spend the night at his house. The strange welcome he received and its influence upon his future plans may be gathered from the following dialogue, which is quoted from Murray's autobiography:

As Mr. Murray entered Potter's home, the latter placed a chair for him in front of the cheerful fire.

"Come, my friend, I am glad you are here for I have much to say to you."

And then, to Mr. Murray's amazement, Potter described how he had built a church in the woods and had waited for a preacher whom God should send. He continued by saying: "The moment I beheld your vessel on shore, it seemed as if a voice had audibly sounded in my ears, 'There, Potter, in that vessel cast away on that shore, is the preacher you have been so long expecting.' I heard the voice, and I believed the report; and when you came up to my door and asked for the fish, the same voice seemed to repeat, 'Potter, this is the man, this is the person whom I have sent to preach in your house.' "

Murray asked him what he could discern in his appearance which could lead him to mistake him for a preacher, and the startling reply was: " 'It is not what I saw, or see, but what I feel, which produces in my mind a full conclusion.' He continued: 'Have you never preached? Can you say you have never preached?' "

His guest could not deny that he had preached, but explained that he was under obligation to get his cargo to New York as soon as the wind changed. Again he was thrown into consternation by the conviction Potter voiced when he exclaimed, "The wind will never change, sir, until you have delivered to us, in that meeting-house, a message from God."

All through the night Murray was tossed about by his doubts and his fears and his desire never to preach again. But the wind did not change, and each new day Potter urged him to make a decision. He hesitated until late Saturday afternoon, when he reluctantly consented to preach Sunday morning.

The day broke fair and people came from miles away on horseback or by boat until the little meeting-house was filled. There Murray preached September 30, 1770.

After the service Potter embraced his preacher and exclaimed: "Now I am willing to depart. I will praise the Lord, for He has sent me my heart's desire."

While receiving the congratulations of the friends and neighbors a sailor approached and informed Mr. Murray that the wind had shifted, and at sunset the vessel turned her prow towards New York.

His fame preceded him, and for several years Murray preached in New York, Philadelphia, and other places. Finally he settled in Gloucester as minister of the First Independent Christian Church in America, the parent church of Universalism. From there he went to Boston, where he preached until the time of his death.

Meanwhile Elhanan Winchester, a Baptist, turned to Universalism, and helped prepare the soil for Ballou and Whittemore and the many others whose eloquence and saintliness carried conviction to thousands of eager listeners.

The forerunner of modern Universalism was Hosea Ballou. He was the son of a Baptist clergyman, but early in life turned from the gloomy tenets of the old theology, and as a result of reading the Bible he became convinced that the clear teaching of Scripture was universal salvation. Believing this, he felt compelled to preach it. At first he was a failure, but as he became more confident he overcame his timidity, and was noted for his clear thinking, ready wit, clean life, and enthusiasm. His book, "A Treatise on Atonement," was a masterly treatment of that theme, and its influence upon later Universalism was pronounced.

Hosea Ballou revolutionized the thinking of the Universalists by discarding the old doctrines, so that we look to him as the founder of modern Universalism.

The scattered believers, realizing the necessity of organizing if they were to perpetuate their teachings, met at Oxford, Mass., in 1785, to defeat the aims of their theological enemies who sought to destroy their influence. This gathering was the parent of the Universalist General Convention, although the present body was not formed until 1866.

Such in brief is the history of Universalism. To-day it is a recognized force in the religious life of the nation. Among the contributions of this faith to the life of the present may be mentioned the emphasis upon the Fatherhood of God and the brotherhood of man; the theory of punishment as remedial in its nature; a rational dependence upon the Bible as containing a revelation of the love and purposes of God; and a spirit of open-mindedness which welcomes the results of scientific research, and endeavors to see the good in all faiths, and appropriate truth wherever it is found. In general, we may say that Universalism has broadened and mellowed and sweetened theology and life, thus making kindness, justice, and love more prevalent everywhere.

In harmony with its history, the history of a liberal minority pioneering in religion, the Universalist Church supported the first prominent advocate of Prison Reform in the United States. One of its divinity schools was the first to receive a woman candidate for the ministry. The first regularly ordained woman preacher in America was a Universalist, Mary A. Livermore. Three of the most prominent advocates for complete political equality in the United States for both men and women were Universalists. Clara Barton was a Universalist. Horace Greeley was a Universalist. Abraham Lincoln, while not identified with the Universalist Church, cherished the same ideas with regard to God and the nature of punishment for sin as published by this Church.

On the occasion of the 150th anniversary of Universalism in America, *Unity*, one of the best religious papers in the country, said:

> "The Universalists have been notable for a high degree of intellectual candor and courage. They have believed in education, and nobly fostered it. Their interpretation of God and His universe in terms of moral values constitutes a priceless contribution to religion. Above all, the Universalists have understood the common heart, have known how to reach the common man, and thus have ever been in close sympathy with the common people. In recent years, the Universalists have been exceptionally progressive in the acceptance of new spiritual ideals; the liberal wing has been almost as dominant with them as the conservative wing in other closely allied religious bodies. Especially have they been alert in the matter of Christian unity, and the consequent ending of the scandal

of sectarian division. The Universalists, like every other denominational group, have their laggards and stand-patters and narrow bigots, but to a remarkable degree they measure up to the spiritual implications of their name, and that is saying a vast deal."

References: The Bible. Ballou's "Ancient Universalism." Whittemore's "Modern Universalism." Fisher's "A Brief History of the Universalist Church." Eddy's "Universalism in America." Encyclopedia Britannica, Ninth Edition, articles "Eschatology" and "Universalism." "A History of the Christian Church," Williston Walker. The New Schaff-Herzog Encyclopedia of Religious Knowledge, article "Universalism."

The latest attempt to modernize Universalist teachings will be found in the report of the Committee on Recommendations presented to the Universalist General Convention at Providence, October, 1923.

Dramatic Merger at Oak Park, Illinois

Is This Prophetic?

John Smith Lowe

A NOTABLE and certainly a most impressive event took place in Unity Church—Universalist—Oak Park, Illinois, on Palm Sunday, April 5, when the Community Religious Center, an independent society under the leadership of the Rev. D. T. Denman, D. D., merged itself as a body with Unity Society.

The story of the inception and the growth of Dr. Denman's movement and of the incidents which led up to the dramatic coalescence on Palm Sunday, is one of surpassing interest. Before it is related, in detail, it will be worth while to get into our minds a background of certain events and tendencies of which the Oak Park merger is only one. Whether or not we see in it something prophetic, depends upon our ability to interpret it, not as a separate and isolated event by itself, but as an incident intimately related to a whole series of happenings which are crowding their way to the surface in these eventful days.

We have a way of saying that stray straws hurtling through the air tell us which way the wind is blowing. Religiously speaking, there are a good many straws in the air these days. If we keep our eyes open we can not help seeing them. If we look them over thoughtfully we shall discover that they are getting more and more numerous every day, and that they seem to indicate that the wind is blowing increasingly in a certain direction. They indicate that it is blowing in the direction of mutual understanding on the ground of a common spiritual purpose between the great religious bodies whose fellowships are made up of those who call themselves the followers of Jesus. They show that it is blowing in the direction of co-operation, unity of action, federations, mergers, combinations and new alignments. People who differ widely on purely theological doctrines discover that they cherish a common spiritual purpose. Their common spiritual purpose is a determination to actually practise the religion of Jesus in all the relationships and activities of daily life. In this oneness of spiritual incentive they find a bond that unites them far more than doctrinal differences divide them. If the religion of Jesus is lived and practised nothing else matters very much. Fifty years ago people couldn't be kept from quarreling over conflicting beliefs. To-day it is difficult to get up a first-class squabble on such a subject. If you succeed, thoughtful people become interested in it only to the extent of being disgusted with it.

The new and inclusive Christian fellowship of our day is not made up primarily of those who believe certain things concerning Jesus. It is made up of those whose supreme desire is to follow Jesus. Thus they stand together on the common ground of a single central motive, where creedal distinctions, if they persist at all, retreat into the background of shadows.

Is it any wonder that this question of closer co-operation, Christian unity and fraternity keeps bobbing up on every hand with an insistence that compels attention? It is in the air. It will stay in the air, whether we like it or not, until it has been thoroughly tested on its merits. When an idea once gets itself planted in the public mind, it has a way of spreading and propagating itself with a rapidity that resembles contagion. It starts slowly at first. Gradually it gains momentum and at last it spreads like wild-fire. If it defines and justifies itself in the terms of practical common sense as it travels, it is not long before definite things begin to happen.

The numerous straws blowing about promiscuously at the present time give evidence that a certain idea along religious lines has got into the public mind. It is firmly fixed there, and in time it will define itself so clearly that it will produce definite and far-reaching results.

Several weeks ago Dr. S. Parkes Cadman, president of the Federal Council of Churches of Christ in America, speaking before that body in convention assembled at Atlanta, Georgia, prophesied that the day will come when the world will look upon an all-inclusive fellowship of the followers of Jesus that will include even the Roman Catholics. Precisely what did Dr. Cadman mean? No one knows. There is no likelihood that he knew himself. That is why he spoke in general instead of in specific terms. He was voicing a thought more or less vague as yet that is in the public mind, or possibly that thought was voicing itself by becoming articulate through his personality. Ideas have a way of finding a voice.

Citizens of the United States in general have been called upon to contribute to the fund for the completion of the Cathedral of St. John the Divine in New York City. A phrase or slogan was coined by the promoters of the Cathedral that met with popular approval at once, because it describes something in which the people are interested. The slogan was "A House of Prayer for All People." The response

was quick and generous, and without distinction as to denominational connection. A very wealthy and widely known citizen of New York, but not an Episcopalian, sent Bishop Manning, who is in charge of the Cathedral drive, a check for $500,000, and accompanied the contribution with the suggestion that he put on the governing board of the Cathedral several trustees from other denominations as an evidence of good faith in putting out the slogan that had been so favorably received. This Bishop Manning promptly declined to do. Thus it became known that in the mind of the Bishop and his associates, the Cathedral of St. John the Divine is not to be "a house of prayer for all people" in any new or in any real sense of the word, but is to be, instead, a traditional sectarian church. When this fact became known widespread disappointment was expressed. The way contributions came flowing in when the plan for "a house of prayer for all people" was announced and the disappointment that followed the announcement that the plan does not mean what it was taken to mean at all, combine to indicate that there is a deep-seated yearning in the human heart for an inclusive spiritual fellowship that will at least minimize the emphasis we have heretofore put upon the sectarian divisions which have been the scandal of Christianity.

Readers of the *Leader* are already familiar with certain things Harry Emerson Fosdick has said about the possibility of a new reformation. He asserts that such a reformation is on the way that may split the Protestant Church, just as the reformation led by Martin Luther split the Catholic Church and resulted in the birth of Protestantism. The movement, according to his view, may remake and carry the historic Churches over into a new day, or it may have to break away from them as the Lutheran Reformation broke away from the Church of Rome. However it works out, a new reformation is on the way.

But what is the issue at stake? If a split takes place, what is the rock on which it will occur? Is it theology? Theology enters into it to the extent that it constitutes the background of this latest and most dramatic movement in the religious world. The issue is not between one school of theology and another—it is between all schools of theology and a new school of thoughtful men and women, who may differ widely among themselves on theological questions but who are agreed that the one and all-important consideration in the religion of Jesus is to put that religion into action in the life of humanity. The difference is between those who, on the one hand, place the importance of believing something concerning the religion of Jesus above the necessity of putting the religion of Jesus into practise, and those who, on the other hand, place the importance of putting the religion of Jesus into practise far above the value of believing in a particular doctrine concerning the religion of Jesus regardless of whether that doctrine be orthodox or liberal. Dr. Fosdick in stating the case uses a phrase that is not the least bit new or startling to religious liberals. It is so familiar in our midst that one may well wonder if our familiarity with it has not dulled our sense of its real meaning. "There are two kinds of Christianity," Dr. Fosdick tells us. "One is the religion which Jesus himself possessed and by which he lived—the religion of Jesus—his filial fellowship with God, his sense of duty, his courage, kindliness and sacrifice, his way of living. The other is a religion about Jesus—theories of his pre-existence, birth, miracles, resurrection and return; philosophies about his personality, his metaphysical relationship with God, his atonement on the cross and his presence in the sacraments."

This is the line of cleavage along which the new reformation is proceeding. "The split" referred to by Dr. Fosdick as being possible, on a large scale, has already occurred on a small scale, here and there, in the last half century and especially during the last two decades. No one knows how many brilliant, consecrated ministers with large groups of thoughtful and substantial followers have, during this period, broken away from the traditional Churches and set up independent movements. We have read but little about the incident in the news dispatches, but it was less than ten years ago that a Catholic priest in one of our leading American cities left the Catholic fold and took his entire congregation with him. Since then he has built up an ecclesiastical hierarchy of some eighty or more priests and churches which have followed in his wake. This movement is avowedly liberal. How many individual men and women, fundamentally religious in spirit, have quietly dropped all active connection with traditional denominationalism we have no means of finding out, but they would make up an imposing army if they were assembled in one body. Thus the new reformation, even to the point of a "split," is already on the way and has been for some time.

Does this narrative, so far, sound like a lengthy and unrelated introduction to the dramatic merger that took place in Unity Church, in the suburbs of Chicago, on Palm Sunday? On the contrary, we are now in a position to see that what has taken place in Oak Park is part and parcel of all that has been related in the above paragraphs.

The essential points in the story are set forth herewith without any elaboration.

In 1905 Dr. D. T. Denman came to Oak Park to become the minister of the First Baptist Church. He held the pastorate of this large, strong church for twelve years. Dr. Denman was born in Chesterville, Ohio. His parents were old-school Baptists. He graduated from Wesleyan University, Delaware, Ohio, a Methodist school, and took a three-year course in the Rochester Theological Seminary, a Baptist institution. His pastorates prior to Oak Park have been at Hannibal, Mo., nine years, where he built a new edifice, and the First Baptist Church, Milwaukee, Wisconsin, nine years.

After twelve years with the First Baptist Church of Oak Park, still retaining the devout spirit and the profound religious convictions of a lifetime of his own and inherited from his ancestors, he found himself in revolt against the theology, the ecclesiasticism, the polity and general lack of freedom in the spiritual fellowship with which he was connected and to which he had devoted thirty years of his life. There was but one honorable course open to him, he thought, namely, to withdraw, and he took it. He made the move without display, that he might not do unwarranted

injury to the Baptist Church. Choosing an hour other than the one at which regular church services are held on Sunday, in Oak Park, Dr. Denman began giving a series of book reviews and lectures in a community hall. He had no idea of starting a rival church in the neighborhood. At first and for quite a time no element of religion was introduced into his gatherings. Dr. Denman's lectures, however, were spiritual, devout, liberal, progressive, constructive. They reflected wide reading and diligent study. He began his new work six years ago. From the first his lectures have attracted thoughtful, substantial people, some connected with local churches and many having no church home of any kind.

Gradually, in response to a demand on the part of his followers, but very much to the gratification of Dr. Denman, the movement took on a distinctively religious character, and was organized into the Community Religious Center of Oak Park. All told, the society recruited a definitely listed membership of about eight adults.

When it was announced that the Rev. James Vallentyne was to close his pastorate in Unity Church to accept a call to Congress Square Church in Portland, Maine, something happened. Mr. Vallentyne, during his six years in Unity Church, had gone out of his way to impress his church upon the community as a liberal religious fellowship. He and Dr. Denman were good friends. The leading men and women of Unity Church and those of the Community Religious Center are friends and neighbors, and some of them have been for years. They sat down together when Mr. Vallentyne left for the East and Dr. Denman's people said to the Unity people: "To all practical intents and purposes you people mean just what we mean, and we mean what you mean, in the terms of religion. Our faith and your faith are one. Why don't we get together?" "Well, why don't we?" was the response from the other side. "We can't think of any reason why we should not be one. Let's talk it over." "You have a church building with facilities for modern church work," continued the Religious Center friends. "Your local organization and the national body with which you are affiliated will accord us all of the cherished liberty of mind and conscience we now enjoy, while they will also guarantee that our influence, our faith, our ideals, and purposes will not only be conserved but perpetuated for all time."

The whole situation was thoroughly canvassed from every angle. While in Chicago early in March last, the writer of this article was called in for a conference, meeting Dr. Denman for the first time. It did not take him long to put the stamp of his approval on the whole proceeding. The trustees of both bodies voted favorably and the members of Unity Church voted in the affirmative and unanimously to call Dr. Denman to be the successor of Mr. Vallentyne as pastor of Unity Church, and to invite his followers to come into fellowship with them. Dr. Denman and his splendid people accepted, and, although the writer had just returned from the West, he received a telegram asking him to be in Oak Park on Palm Sunday to assist in the consummation of a most inspiring event. Of course he went.

The day was fair and beautiful. Dr. Denman had already made formal application to the Illinois Committee for admission to our ministerial fellowship, and eighty-three members of the Community Religious Center had signified their desire to become members of Unity Church, or, in other words, practically the whole of its constituency. No one declined to take the step.

The people of Unity Church gathered at the church at ten o'clock to vote on the new members and to elect the General Superintendent, for the time being, as acting pastor, to serve as master of ceremonies. At ten-thirty the service was under way in the presence of a congregation that nearly taxed the capacity of the auditorium. After the preliminaries, which were brief, the General Superintendent spoke in the following vein:

"You good people gather here this morning as members and friends of the Community Religious Center and as members and friends of Unity Church to celebrate the consummation of a most significant event, namely, the merging of these two societies.

"Until now you have been traveling along separate but parallel paths of thought and service in the realm of religion. This morning those paths converge and unite, and henceforth they will be one. We are not creating, we are not establishing a new relationship between you, we are simply recognizing and sanctifying a relationship, a kinship which you yourselves have found to be already in existence.

"You people of the Community Religious Center of Oak Park during the last six years have been traveling along the same road over which we Universalists began to journey more than one hundred and fifty years ago. If you have been able to go as far in six years as we have gone in a century and a half, I trust you will permit me to say that your achievement has been the easier because we, along with others, have been pioneering ahead of you for a hundred years and more.

"Our spiritual fellowship is made up to-day, as it always has been, of a voluntary association of free and independent churches, ministers and people. We began our history as a protest against certain outrageous doctrines and various forms of ecclesiastical authority and organization. For a long time after Universalism was being preached quite generally over the country, our Universalist people would not even organize themselves into a working local organization. When at last they consented to band themselves together formally for the sake of preserving their identity and propagating their faith, they would not call their association a church, but only a society. The first Universalist church organized in America, in Gloucester, Massachusetts, under the preaching of John Murray, founder of our faith, was not created as a church at all. It was named instead 'The First Independent Christian Society of Gloucester.' Many of our parishes have been incorporated as societies and not as churches.

"But in the course of time we did organize ourselves into parishes, district associations, state bodies, and a national convention. Certain principles of faith were adopted, which, however, were never intended to serve the purpose of an iron-clad dogma or theological yard-stick to be used in separating heretics from

believers. They have been revised from time to time to keep them in line with the growing thought of our people. The latest statement of them, formulated in 1899, is as follows:

" 'The Universal Fatherhood of God.

" 'The Spiritual Authority and Leadership of His Son, Jesus Christ.

" 'The trustworthiness of the Bible as containing a revelation from God.

" 'The certainty of just retribution for sin.

" 'The final harmony of all souls with God.'

"When they were adopted those responsible for their acceptance did something else, if anything more significant than their statement of faith itself, when they attached to it a most notable and unusual Liberty Clause, which is worded thus:

" 'Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.'

"We created an organization based upon voluntary support, and having a minimum of machinery, because we saw that we would have to organize or die out inside of a generation. Our programs for spreading our faith and for promoting the growth of our churches and the obligations we assume in connection with them, are binding upon us only because we decree of our own free will that they shall be binding. For instance, Unity Church, with which you of the Community Religious Center are about to unite, exercising the freedom of action accorded it by the Liberty Clause, quoted a few sentences back, has formulated and adopted the following as a brief summary of what it believes to be the spiritual import of our five principles of faith:

" 'Cherishing these truths, we covenant and promise that we will earnestly use the various aids to Christian culture, and endeavor to grow in the grace of the religious life; that we will faithfully walk with this church in the spirit of mutual helpfulness and forbearance, and, so far as within us lies, will try to practise the precepts taught in the Golden Rule—All things whatsoever ye would that men should do unto you, do ye even so to them.'

"We, like all others, have our religion about Jesus, but that is secondary to our conception of the religion of Jesus and our disposition to put his religion into practise. We are more concerned about the faith of Jesus than we are about a faith concerning Jesus."

At this point seventy-five of the eighty-three whose names had been sent in stood and were formally received into the membership of Unity Church by the General Superintendent, who, in concluding his words of welcome, said: "It is not possible for me to greet each one of you personally with the customary right hand of fellowship, but I trust you will consider this hand-clasp as being personal to each one of you. In receiving you into our spiritual family, we are not thinking first of all of the distinct contribution you are making to the cause we cherish, although you are certainly making a contribution and we are grateful for it, any more than you are thinking primarily of certain advantages that you may gain by coming with us. Instead we are thinking, as you are, of the greater responsibilities which now devolve upon us all and of the wider door of opportunity that now opens before us because of our combined strength and resources—our obligations are greater, our joy is deeper and richer and our stewardship is more sacred.

"It has been my privilege to receive the friends of the Community Religious Center into the fellowship of Unity Church. It is now my pleasure to welcome you, Dr. Denman, into our ministerial fellowship, for we are beginning a new pastorate in Unity Church this morning. It is a signal honor conferred upon you by these people who have known you and your work here in Oak Park for nearly twenty years, that they should, with one voice, summon you to the pastorate of this church. Their action is not the product of a sudden impulse; it is rather the result of the mature thought and sober judgment of men and women who have been your friends and neighbors for many years. In behalf of your people and our people, now consciously one people, and in behalf of a goodly company of clergymen and people throughout the nation who are one with us, I welcome you to your new pastorate and to a ministerial fellowship whose ideals and aspirations have long since become your own."

Dr. Denman then gave expression to his appreciation and the gratitude of his people for the hospitality and cordial reception extended to him and to them, in a few well chosen words, after which he gave a brief address in which he voiced the keynote of his ministry in the following terms:

"Certainly we have received from you a reception that warms our hearts. Above all we desire to prove worthy of the love and confidence you have so fittingly expressed. More than ever we are conscious of the wisdom in the guiding hand that has brought us together. From the first we have felt we were one, now we are sure of it. In coming here with you we feel we are simply joining ourselves.

"Your faith, which we find to be our own, is based upon a free and teachable mind. We are all learners. I should be afraid of a faith that is afraid of itself. We can not afford to found our faith on a basis that will not permit the freest exercise of the mind in research and painstaking investigation. Our faith must be able to stand in the presence of that severe testing that is applied by the scientific method.

"As followers of Jesus we must keep our minds open. I should not dare to live behind the darkened doors and windows of a closed mind in these days. We know much about the universe, but there is vastly more for us to learn than we know at present. If our minds have closed we shall learn no more.

"I have been called a destroyer. I don't blame the people who call me by such a name. The time was when I would have done the same—I would have spoken in the same way of any man doing the kind of work that I have been doing during the past six years. But I am not a destroyer. I would be a builder of a faith that will stand the test of time and knowledge. I would be like Jesus himself, who ventured to say, 'I came not to destroy but to fulfil.'

"I am by nature a conservative. I like the old ideas. I like the old places, the old friends and scenes. I like to live in the same house in the same community and the same old ways for years. I al-

ways suffer a wrench in my heart when I have to give up some of my long established ideas, habits, and relationships, but I do it, if I feel I must do it, no matter how much it hurts to break loose from my ancient moorings.

"I don't think at all to-day as I did some years ago about many things, and I can readily believe that in time I shall abandon not a few of the ideas and beliefs to which I hold at the present time.

"Modesty will not permit me to tell you in detail what I think we can do for God and His Kingdom with our open minds and our modern progressive faith in this modern progressive age, but really there is nothing we can not do."

With these challenging words a notable service closed.

Now, then, is the dramatic Oak Park merger prophetic? It must be so. In a changing world ideas and institutions become fixed. Then disintegration sets in. The movements which have gone a certain distance, but stop and become stationary before they have had time to go clear through, begin to break up. Individuals and groups of individuals break off from them, come out from them to wander aimlessly or to form new connections. In time the "come outers" and the associations they form will once more integrate themselves into a working fellowship. First, we get disintegration. A little later reintegration sets in and another great advance is begun.

It is precisely this sort of thing that has happened in Oak Park. Are we ready to welcome the responsibility of being the pioneering body that is to lead the way into a fellowship so broad, so positive, so progressive, so constructive and tolerant, that it will pave the way for the greatest advance toward the Kingdom of Heaven on earth the world has thus far looked upon? Are we ready?

Our Prayers Together

Florence H. Perin

IT is the ten minutes after prayer that matter You say your prayers, but before God ha had time to answer you are up from your knees and off. We do not hear what the answer is; we do not *wait* to hear what it is. It may be that for years God has been trying to say something to us but we have never given Him time to speak to us. . . . *Be still and know that I am God.*

The Bishop of London.

Sunday, April 26

A little door, a green door,
Is building on the hill.
For weeks I've heard the tapping
Of small hammers at the sill,
And to-day I saw the doorknob
Was a daffodil.

Another dawn, another day,
If skies hang blue,
I'll see the door fly open—
You'd best be watching, too!
For April is the green door
That Loveliness comes through.

Kathryn Worth.

At the door of our hearts, O Father, Thou art gently knocking. Awaken our consciences that we may hear the still, small voice, for He who makes a perfect daffodil is anxious to make our lives complete. We are so prone to open the door a little crack, but to-day let us swing it wide open to receive this welcome guest. His coming to our hearts will be greater and more satisfying than all else, for He brings love, joy, happiness, peace. Let no jarring sound or distraction prevent us from earnestly listening. So shall we be blessed. *Amen.*

Monday, April 27

I learn as the years roll onward
And leave the past behind,
That much I had counted sorrow
But proves that our God is kind;
That many a flower I long for
Had a hidden thorn of pain;
And many a ragged by-path
Led to fields of ripened grain.

Author Not Known.

We long, O Father, to accomplish great things, but we meet many difficulties. We would walk always in pleasant paths, but the incidents of life lead us into the valleys. The rose which we would pluck grows just a little too high for us to reach. Dear Father, help us to be greater than the things we long for. Give us grace and strength and trust to know that "all things work together for good to them that love God." *Amen.*

Tuesday, April 28

And say: "O Father, I, Thy Son,
Bring the prayer of a little one."

And he will smile, that children's tongue
Has not changed since Thou wast young.

Francis Thompson.

Except, O Father, as we become like little children we can not enter the Kingdom of Heaven. To-day may we renew the spirit of childhood that our hearts may be filled with purity and simplicity. We thank Thee for the common but most precious things of life—the sunshine, the flowers, the voices of our loved ones, the darkness and the peace of night. As we become like little children and slip our hands in Thine, we feel Thy presence and the Kingdom of Heaven is within our hearts *now*. *Amen.*

Wednesday, April 29

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest.

A. N. K.

Heavenly Father, with Thy help we will live our life to-day with a song. It may be that we shall meet sorrow and trouble on the road, but we know that

Thy unfailing love is with us, and that Thou willt give us strength. Bless us and keep us from worry to-day. *Amen.*

Thursday, April 30

The little boy who did what was not good
Is put to bed in penitence and tears.
He "did not mean to," but unto his mood
The night is black, the darkness full of fears.
He opes his brightening eyes from sleep's eclipse,
Anon to find new light, new love, new bliss,
And feels upon his cheeks his mother's lips,
That chide no more, but smile on him and kiss.

S. H. Palfrey.

How often we fail, our Heavenly Father, to live our lives at their very best. We do that which we would not and leave undone the things we should do. Like the little child, we are troubled and ask Thy forgiveness, knowing that Thy loving heart will forgive. So we find new hope and encouragement to begin again. To-day may we give ourselves gladly and generously to bless our world. Thus may our lives be complete. *Amen.*

Friday, May 1

On looking back the girl realized that she had been very happy at school. (One knows what that is.) It's always like that. One always *was* happy; one so seldom *is*. Happiness to be realized needs faint perception of sadness, as does the egg a touch of salt to manifest its flavor. Flashes of entertainment may enlighten the most wretched of us; but that is *pleasure;* that's not *happiness.* One comes to know the only true and ideal happiness tinctured with faintest, vaguest hint of tears. It is *peace!* and who knows peace who has not come to it through storm, or knoweth storm ahead, or in storm past hath lost one that would have shared this *peace?*

A. S. Hutchinson, in "This Freedom."

Within our hearts, O Father, there is room for all the experiences of life. We thank Thee for the joys and pleasures which make up the music of life. But we thank Thee still more for the temptations overcome, the loads which we carry bravely, the sorrows which we hide with smiling faces. For thus only do our souls grow and peace abide. Look Thou to-day within each heart, and lead us by the hand of love. *Amen.*

Saturday, May 2

Isn't it a comfort to say, "And we walk together, my Lord and I, in the noisy cars, or among the streets and shops crowded with folks He has made?"

Jane Taylor Wolfe.

O Love Divine, whatever our work to-day, wherever we are, we do not feel alone, for Thy unseen but living presence is with us. We do not need to seek the Master, for he is near. With such a companion, we would be pure in heart, gentle and loving, kind and forgiving, that our lives may cheer and help. Bless us to-day and guide us with Thy sheltering hand. *Amen.*

Another Way To Do It

Vincent E. Tomlinson

WE have just completed raising our budget of $15,000, over $2,000 of which has been added this year as our first year's portion of the Five Year Program.

We never raised as large a budget before for our local church or as easily. Part of the success we attribute to our plan. It is not copyrighted. Perhaps it would work well in your church. Here it is.

For a number of years—five or six—we made the every-member canvass, and thought it remarkable. It did bring the money and enlisted many workers. The trouble with it seemed to be that no one could explain just why ninety per cent of the parish should be sitting in state some Sunday afternoon in their homes waiting for the other ten per cent to call on them. If the day was disagreeable it meant a hard afternoon for the canvassers.

They finally came to the conclusion that the most fun they got out of it was after they were back at the church and gathered around the tables for the simple supper which other workers had prepared for them. In the midst of this brightness and good cheer one Sunday after the canvass had been made a prominent worker said: "Why don't we invite the parish to come and share in this good time and let them bring their pledges with them? Many hands make light work, and the social hour together here would help render the giving painless." Others were attracted by the idea, and the next year it took form in what we have come to call the "Parish at Home." We think it a much better way, and this is the fourth year we have tried it.

The week before a carefully worded invitation is sent by the Board of Trustees to all members of the parish to gather for the "At Home" in the church vestry the following Sunday between 4 and 6 p. m. Accompanying the invitation is a pledge card for the year's subscription for parish support and "for others," together with a statement of the amount required to meet the budget. On the card there is an opportunity for people to check any of the organizations of the parish which they may wish to join, like the Men's Club, the Mission Circle, the Y. P. C. U., and there is also enclosed a leaflet telling of the work of the different societies and clubs.

Meanwhile competent committees have been appointed on reception, refreshments, music, decorations, etc. The treasurer of the parish has a well located table where the pledge cards are left when people come in, and secretaries of the various organizations are at tables ready to answer questions about their societies and enroll members. There is a fine outpouring of the parish with warm hospitality and a general good-time. And at the close it is found that 90 per cent of the cards are in and it has been done by volunteers, not drafted people. The mails the

following week bring to the treasurer some further cards of those who could not be at the parish At Home and there is a little follow-up work in the nature of personal solicitation; but it is easier to canvass 10 per cent of the parish than 100 per cent; besides the people feel better. They take pride that they have volunteered their help and haven't had to be "drummed up."

Reactions of Our Readers

FROM MIDDLE WEST TO LONG ISLAND

To the Editor of the Universalist Leader:

Enclosed please find check for two dollars ($2.00) for subscription long due. It was an oversight due to death in the family and moving East. I would not be without the *Leader*. It brings me not only religious news but church news. I must admit that I turn first to the "Personals" and news of the churches. If people only realized how many there are over this country, miles from any Universalist church and interested in all of them, they would send more news.

I was interested in the short controversy by ministers of the Middle West. My experience in talking with people cut there has been either horror of Universalist ideas or ignorance. Some had heard of an expression, Universalism, but knew nothing about it. The majority had been given from the pulpits absolutely wrong impressions and wouldn't even listen to a correction. In fact, when we moved to Indianapolis—which should not be like a narrow-minded small town, but is—we were wholly strangers. One neighbor called on me. All the others spoke upon meeting on the street and almost the first question was on my religion. No more neighbors called on me in the two years I lived there except Universalists and Christian Scientists. They were seemingly friendly as Hoosiers always are, but still, I was "a Universalist, you know." Mr. Cunningham has been doing good work there and it is with great regret we hear he is leaving.

We would like to know of any Universalist churches here on Long Island. If there are none outside of Brooklyn how can we learn of a Unitarian church? Or would it be possible through the *Leader* or some Universalist living on the Island, along the South Shore, to gather Universalists at a central point, for worship?

G. W. Woodcock.

Merrick, N. Y.

* *

INQUIRING PESSIMIST AGAIN ATTACKS

To the Editor of the Universalist Leader:

Your reply to my fellow pessimist and myself is very fine. I agree with almost all of it. But that I did not make my point clear is evident from the fact that you introduce a quotation from a Wellesley professor with the statement that she takes up the things I object to and thinks out the opposite possibilities, although the passages quoted have no bearing whatever on the things I object to.

By the "inequalities" of life I do not mean that one man dies in his prime while another lives to old age, or that an innocent pedestrian is run down by a drunken chauffeur, or that a mother suffers when the child she loves does wrong. Such a world as Professor Rowland imagines would not be the "opposite possibility" to what I regard as the inequalities of life. But farther on in the same chapter she says that we prefer to live in a world where each one has his chance. That is my point—that each one does not have a chance in this world, that life is an education for only a part of the human race, while to the rest it is a hopeless puzzle.

You say that the Supreme Power, Wisdom and Love of the universe is always available in this world for Richard Roe. The sun, moon and stars shine for all, but if Richard Roe is blind he does not see them. He must have in his own nature the ability to avail himself of the Supreme Wisdom and Love or for him it is not available.

You are glad that you live in a universe where all the problems have not been solved, all the difficulties conquered, all the work done. So am I. But I am not glad that only a part of the human race is capable of helping to solve the problems, conquer the difficulties, do the work.

I am sure, as you are, that we need the discipline of hard work, of disappointment and denial, of grief and suffering. But to say that we need it is to imply that we have within ourselves the capacity to profit by it.

You quote some fine passages from L. P. Jacks. Let me quote a paragraph from a chapter on "The Ethic of Workmanship," in one of his books:

> "Such are the questionings, despairs and sad counsels of our darker moments. But they are not final. A deeper scrutiny reveals that the ethic of workmanship still holds its ground, holds it against the poisonous absurdity of 'the right to be happy;' that in all 'ranks of society' millions of men and women, intent on the work in hand, do its behests, undismayed by the call to suffering, unchecked by the thorns that wound them at every step they go. Were this not so, our best laid schemes for mending the world would come to nothing; statesmen would plough the sand, preachers beat the air, reformers pursue a will-o-the-wisp. But it is so. All over the world our good workmen may be seen on duty, expounding the 'ethic' of the business, not in the enticing words of man's wisdom, but in demonstration of the spirit and in power; ploughing, hammering, shoveling, cutting highways through deserts, harnessing cataracts, tunneling mountains or leveling them into plains; going down to the sea, also, in ships; doing business in great waters, battling with tempests, out-maneuvering the hurricane, watchful in the dark; dexterous, keen-witted, alert; a stout heart on the bridge; a sure eye for the signal; an obedient hand at the wheel."

All this would still be here for us to do, and there would still be hardship and heartache in the doing, if *every* individual in the human race had the ability and the opportunity to do at least a small part of it. If *all* were fit for some share in the work we would still find it no easy task to make "good workmen" of ourselves.

What I am trying to express is that I can not believe it necessary to the process of making "men worth their salt" that some men should be left out, that I think life would still be an education if all were capable of learning.

All that you say, all that Professor Rowland says in the chapter on "The Problem of Evil" from which you quote, all that Dr. Jacks says along this line, is fine, noble, stimulating, inspiring—for the "strong souls," as Professor Jacks calls them. But I can find no help in it for the weak.

Inquiring Pessimist.

This reply is clear and concise, and shows high ability. Our correspondent is attempting to fashion a scheme of things more just than the present. "I can not," she says, "believe it necessary to the process of making men worth their salt that some men should be left out, and I think life would still be an education if all were capable of learning." That is, God could have made a better scheme of things if He had tried.

On that we make four comments:

1. A large class of people who never have a chance in this world, are those who never are given the chance to be well born. One of the biggest tasks on the shoulders of mankind is to work things out so that everybody will be well born. We must gain

wisdom and self-control enough so that we won't invite into the world any children who can't come through well bodies and sound minds. We must come to the point when we will not use the powers that create children except in noble and unselfish ways. The black plague, even worse than the white plague, is one of the things we have to destroy. Sex education has not even started. Eugenics is in its infancy. Now, much of this work would be taken away from us in a scheme of things such as our correspondent wants. She may believe that there would be enough hardship left to make us strong if all babies started even. We have our doubts. We see no difference in kind between the problem of slum housing, the problem of war, and the problems of feeble-mindedness and child blindness.

2. There can be no optimism about the unfit or unfortunate, the diseased babies who die early, the little boys who grow up in slums and clearly have no chance, even the men more intelligent caught by overwhelming disaster, without believing that life here is one chapter only, and that there is another to follow.

3. Our correspondent has the right to assume that babies dying of syphilis take no part in the work of the world. They do not consciously, of course, but why does our correspondent possess to-day her noble sense of pity for them, her sense of outrage at the conditions they had to face, her desire that they might have had a square deal? They too, in our opinion, have done their part in this stage of life.

4. A better state of things is conceivable—where all will have a fair chance. We are working for that. In our opinion it couldn't be a better state of things if it were brought about by Divine fiat. It can have value only if we bring it to pass ourselves. We can do it. Some future age will see it.

Editor.

* *

PRINCIPAL WARD AND A WRETCHED BLUNDER

To the Editor of the Universalist Leader:

I have read with surprise your editorial "A Wretched Blunder" in the current *Leader*. Is it really a wretched blunder, when some sort of nullification is being preached everywhere, to find these sturdy young men calling a halt?

We say that there are two sides to every question. At the same time there are many questions that we can not with propriety discuss.

The Supreme Court was born of a great need, and to my notion it is unpatriotic to argue that Congress can overrule by a two-thirds vote the decision of this Court. I can give you many reasons for my opinion, but will not take up your valuable space. It wounds me sorely to have you say that the position of St. Lawrence is a wretched blunder.

Lyman Ward.

Camp Hill, Ala.

The question is not whether the Supreme Court is an important part of our system of government. We think it is. It is not even the question as to whether it is wise to give Congress the power to overrule a decision of the Supreme Court by a two-thirds vote. We think it would be unwise. It is the question whether systems of government may be studied, tested, compared, and if need be changed. It also is the question whether students in colleges may profitably look into these matters and publicly debate upon them. It is likewise the question whether we can work to amend the Constitution without exposing ourselves to attacks upon our patriotism.

In our system of government the legislative, executive and judicial branches are made equal. There are some conflicts between them, to be sure, and there are adjustments to be made. If it is unpatriotic to discuss changes in the judicial branch, is it not unpatriotic to discuss changes in the other two branches—the election of Presidents by direct vote, and limiting terms to six years, or the taking away from the Senate of some of its power over treaties?

The makers of the Constitution itself evidently thought that changes might have to be made. They provided for amendment.

In our country it is rather a serious thing to call a man unpatriotic because love of country is deep and intense.

Isn't it going rather far to say that a man is unpatriotic who honestly believes that the Supreme Court has usurped some of the power which belongs to the other two branches of the Government?

Ought not educators, of all people, to recognize the possibility of improvement in all human institutions?

Editor.

* *

"FOLLOW THE CREED OR GET OUT"

To the Editor of the Universalist Leader:

Just before reading Dr. Perkins' forceful exposition of the New Reformation I had read the following from an address at the Pan-Presbyterian Conference in Beaver County, Pa., by the Rev. Clarence E. N. Macartney, D. D., of Philadelphia:

> "In a Presbyterian pulpit recently the departing guest ridiculed the Christianity of to-day as a religion 'about' Jesus, but which paid little attention to what Jesus commanded. Though popular, such talk is cheap and tawdry. If this preacher and others like him would only turn to the Book of Acts of the Apostles they will discover that Christianity was not established in the world by scattering perfumed ashes in those pagan cities, not by talking pleasantly about 'vision' and 'service' and 'progress' and 'toleration,' but by relating the tremendous facts about Jesus Christ, and on the growth of those facts, and no other ground, calling upon the world to turn and repent and believe unto eternal life.
>
> "Woe to the Church, and double woe to the Presbyterian Church, should the day ever come when we can get along without the grand facts of divine revelation!
>
> "And to think that the proponents of religious agnosticism, when protest is made against them standing and preaching in Presbyterian pulpits, should raise the cry of 'liberty' and 'martyr!' Since when did liberty mean that you could take solemn vows and then disregard them? And since when did martyrdom become such a profitable business, and so popular?
>
> "As for liberty, the Presbyterian Church believes that men should be as free to teach and to preach as the winds are to blow. It puts no restrictions upon any man or any church. But its Confession of Faith is in the nature of an agreement that within the Presbyterian Church men must subscribe to and proclaim certain views of Christ and the Scripture. If men are opposed to those views, if they desire to belittle them or ridicule them, let them do so, but, in the name of right, not from a Presbyterian pulpit. If they wish to attack our fortress, let them take off our uniform and withdraw from our citadel!
>
> "Secular journals sometimes see the issue more clearly than our religious journals, and it was refreshing to come upon this in the editorial comment of one of the great New York dailies anent the doctrinal situation in the Presbyterian Church. This editor said: 'It is not exactly ethical for a vegetarian to accept employment from a meat packer and urge a diet of spinach upon all who come asking for meat! This is a land where any one may worship God as he sees fit, but this does not mean that he can make people who disagree with him keep him in their house of worship.'
>
> "The Presbyterian churches have existed through the ages for but one purpose: to witness to the Lord Jesus Christ and to pray and labor for the triumphant coming of His Kingdom. If we protest against agnosticism and unbelief, whether disguised or not beneath

the many-colored coat of modernism and rationalism, it is not to refute an argument, nor to sustain a theological position, but to keep hope and faith and joy in the breast of mankind!"

While I do not like Dr. Macartney's spirit, I must confess I have a feeling of sympathy with such a position as "Follow Creed or Get Out" (the heading the paper put over the address). The Presbyterians are one of the denominations which require assent to a particular form of words to entitle an individual to be called a Presbyterian. When a clergyman in such a denomination changes his conviction to such an extent that he can not preach in accordance with the requirements of the creed it seems to me the consistent and Christian procedure is for him to apply for a letter of dismissal from his official superiors and betake himself to a more congenial fold, rather than insist on remaining and trying to convert the "eleven obstinate jurymen" to his way of thinking theologically. Just as long as such clergymen remain they are a source of irritation to the faithful in the denomination, and the conservatism of the ecclesiastical officials is a source of irritation to the heretical clergymen, consequently valuable effort is spent trying to prove who is right, which could better be spent in preaching and living Christ's religion. I do not see why Dr. Fosdick should be considered a martyr—and it is not clear to me that he has so considered himself. On the other hand it does not seem consistently Christian for us liberals to look upon the Presbyterian ecclesiastics, who believe assent to their particular form of creed to be essential, as medieval inquisitors for asking dissenters from the creed to retire. I do not recall that Christ settled down in a snug berth in the old Jewish Church and had a clash with the Sanhedrin prior to his independent preaching. Several of the bright lights of the Universalist Church have been dissenters from other creeds who retired gracefully and cheerfully from a conservative atmosphere and went right on preaching and living Christ's religion without any heretical fuss or hard feeling or martyr posing either by themselves or by their friends. This seems to me the Christian way, and that waiting to be forced out savors of a desire for notoriety rather than a desire to serve Christ.

Byron A. Mead.

Winthrop, Me.

Men change, human organizations change, churches change. A church is more than a creed. It is a body of people inheriting both traditions and a spirit. As long as church members or ministers are in substantial agreement with the main purposes of an organization they may properly remain in it. They may properly work to change things in the church which they consider imperfect. They may seek to have churches put into formal statements the truths they discover.

Most creeds lag far behind the real beliefs of a majority of church members. If all who do not accept the creeds have to be driven out, a large proportion will be excluded. Modernists belong in the churches they are serving as much as fundamentalists, and need not apologize for staying.

Editor.

Mr. Mead Rejoins

To the Editor:

I fully agree with you that the Church is a living organism and that its members ought to help it change and grow. But does a clergyman in a denomination which requires assent to a certain formula of doctrine in order to entitle him to wear its special label, assist in this change and growth by insisting on his right to wear that label and preach doctrines contrary to what the creedal formula requires? If he is trying to bring about a change in the creed that is one thing; but if he knows there is no chance of such a change his asserting his right to preach what he pleases simply brings on a controversy with his ecclesiastical superiors who, if they are loyal to their obligations as officials, can do nothing else but request the independent preacher to take off their label or preach according to the requirements of the creed. A graceful retirement by the dissenter avoids a controversy that harms the Church Universal more than it benefits. And it seems to me, if the dissenter is as loyal to the cause of Christ according to his light as the ecclesiastics are according to theirs, he will consider it his duty to retire, just as much as the ecclesiastics felt it their duty to ask him to retire. In a case like Fosdick's it is not a question as to who is the better Christian, but who is a Presbyterian, and the creed answers the question.

Byron A. Mead.

* *

OUR NEW SOUTHERN MISSIONARY ON FELLOWSHIP

To the Editor of the Universalist Leader:

Thanks for your good word regarding "Are Liberals Losing Their Way." I refer particularly to the closing paragraph, where you state your desire to fellowship with Fosdick, St. Francis, Christian Scientists, and Unitarians. Why not? Universalism means much more to me than the mere universal salvation of the human race. It means universal fellowship. I want to sit at the feet of Tagore as well as Tennyson; Buddha as well as Jesus. The contraction of other minds and hearts is no justification for my own. Sensitive to every spiritual influence, loving the highest as we come to see it, such is my personal thought and ambition.

George Wood.

Kinston, N. C.

* * *

THE PARABLES OF SAFED THE SAGE

Parable of the Man and the Monument

There is a Famous Island where once there were Kings, but now they have Kings no more but Governours. But in a central place in the chief city of that Island is there an imposing Statue which beareth the Image of their great king whose name was Kamehameha. And every taxi driver who taketh a Visitor through the city doth call attention to a living man, who standeth over against that Monument and gazeth upon it, and often assumeth before it an attitude of Adoration.

And he said, There be Picture Post-cards of that man, and many tourists make Photographs of him. For he is there, rain or shine, every day. And when I was a small boy, he was there and even then he was old, and still he standeth.

And I inquired, saying, What is his Big Idea?

And the driver saith, There be many stories, and no one knoweth just what is the truth about it, but they say that he expecteth the old King to step down from that Monument, and resume the Crown, and he desireth to be Among those Present when the great event doth occur.

And I inquired, saying, Is he Crazy?

And the driver saith, They say not, but only that he hath this bat in his belfry.

Now I descended from the Chariot, and I endeavoured to speak with the man, who stood there, but I made no Progress, and it may have been just as well. And I know not precisely what bee he hath in his bonnet.

But this I know, that he hath many kinsfolk among folk I know. For there be many men, sane and otherwise, in their Right Mind, who stand star-gazing and expectant before some Idea or Principle that was useful and great in its day, but is dead as King Kamehameha, and as little like to step down from its Pedestal and rule the living world.

And I say unto them, Brothers, I hold the past in all Reasonable Honour, and I lay my reverent tribute at the feet of all great men who have served their Generation and have been gathered unto their fathers. Yea, and I honour Lost Causes that however mistakenly have sought the welfare of mankind. But the procession is moving round the monument of Kamehameha, and it is not in the power of any Traffick-cop to bring him down and keep him at the head of any procession that is to guide the destiny of mankind. The armies of the Lord are not to be led by those who would put Dead Heroes on Horseback. So I saluted the constant and consistent old man who stood before the monument of Kamehameha, but I myself and Keturah, we sailed on to greet the Sunrise.

Understanding Our World

The World Court

H. E. Benton

The United States Senate has fixed Dec. 17 next as the date on which it will begin consideration of participation by this country in the Permanent Court of International Justice.

Before that day arrives such an impact of enthusiastic approval must be made upon those Senators, particularly the members of the Foreign Relations Committee, that favorable action will have become assured.

We hope that Universalists, as individuals and as congregations, will help in creating this demand.

Perhaps a brief sketch of the Court may be in order at this time.

In 1899 the United States Government accepted an invitation to send delegates to the First Hague Conference. At that historic gathering two distinct attitudes were taken toward future developments that might grow out of this conference.

One was that held by the delegates from our own country, who proposed a plan for a permanent court, quite similar to our Supreme Court, composed of men chosen for a rather extended term and sitting continuously in full bench. This court through its decisions would gradually create a body of international law that would more and more ensure pacific settlement of disputes.

The other plan, presented by Great Britain, was for the establishment at The Hague of a Permanent Court of Arbitration, composed of not to exceed four representatives from each of the participating states. To this court any two nations having a dispute might appeal, each choosing two persons from those on the list, and these four naming an umpire.

It will be evident that this proposition did not create a real court but only a panel. There is no requirement, indeed little probability, that the same men would sit as judges in succeeding cases, consequently development of a body of international law would be very slow.

However, the representatives of no nation, except the United States, were ready for the more far-sighted proposal, and the British plan was adopted.

In 1907 President Roosevelt called the Second Hague Conference. Our delegates were instructed by Secretary Root to bring about "a development of the Hague Tribunal into a permanent tribunal composed of judges . . . . who will devote their entire time to the trial and decision of international causes by judicial methods."

Mr. Choate, first delegate of the United States, said: "Let us seek to develop out of it (the Hague Tribunal) a permanent court, which shall hold regular and continuous sessions . . . . which shall gradually build up a system of international law, definite and precise, which shall command the approval and regulate the conduct of the nations."

To this Conference the American delegates again carried a carefully wrought-out plan for a permanent judicial court.

During the eight years since the previous Conference the sentiment of the nations had swung to the American conception of an international court, and the plan presented by our delegates would have been adopted had it been possible to devise a method for electing the judges that would be satisfactory to the large and small nations alike.

This was the stumbling block. If all the nations had equal voice in the election then the small would outvote the large, and these latter were not willing to allow the small nations so much control over their destinies; on the other hand the small nations insisted on their equal sovereign rights with the largest nation that flew a flag.

Thus an *impasse* was reached and no way to resolveit could be found.

Nothing further was done until after the Great War, when the establishment of the League of Nations created a new situation.

Art. XIV of the Covenant of the League provided that the Council should "formulate and submit to the members of the League for adoption plans for the establishment of a permanent Court of International Justice."

Pursuant to the stipulation the Council, on Feb. 13, 1920, appointed an advisory committee of eleven members to draft a plan for a court.

The members of the committee were all eminent for their knowledge of international law, and all but one were citizens or subjects of nations members of the League.

The one exception was the Hon. Elihu Root, than whom there is no greater authority on all matters having a bearing on the creation of such a judicial body.

Now the story gets more interesting. Mr. Root took to this committee the identical plan which in 1907 the United States had submitted to the second Hague Conference and which, as we have noted, failed of adoption at that time solely because of the difficulty of finding a satisfactory method for selecting the members of the court.

But the world had moved. Mr. Root was quick to discern that new situations do create new opportunities. In the Council and Assembly of the League he saw ready at hand the agencies for electing the judges that would satisfy all concerned.

The Council is composed of the larger nations, four permanent members and six changing members. The Assembly is composed of all the nations in the League, fifty-five in number.

Said Mr. Root, in effect: "If we require a majority vote for every successful candidate in both these bodies, then the large nations will cease to fear any undue control over their affairs, by the small nations, since none but the large sit in the Council. And the small nations will have their sovereignty respected, since in the Assembly they hold the balance of power because of their greater number."

This solution was acceptable to the committee and everybody was happy.

The Committee reported its findings to the Council, which gave its approval and referred the plan to the first Assembly of the League in November, 1920.

On Dec. 13, the Assembly unanimously adopted a resolution submitting the statute for the Court, with a protocol prefixed, to the nations for ratification.

(It may be significant to some to note that the Council appointed the advisory committee on Feb. 13, and the Assembly adopted the above resolution on Dec. 13. We wonder, is it "*lucky* 13," and was either day Friday?)

The Court consists of eleven members elected for nine years.

The method of election is as follows: Each nation represented in the Permanent Court of Arbitration (formed by the first Hague Conference) may nominate four persons, only two of whom shall be its own nationals; these names are presented to both the Council and the Assembly, and a candidate to be successful must receive a majority vote in both bodies. Only one of any nation may be chosen.

Although the United States is not a member of the League one of our citizens, Hon. John Bassett Moore, has sat as a member of the Court since its inception.

Many good people have insisted on seeing the witches that will catch us if we don't watch out in the provision which allows the Council and Assembly of the League to name the judges. They say this makes it a League Court, and no good thing can come from that pernicious organization.

They ignore the decisive fact that the League has absolutely no control over the Court in any way, shape or manner. The Court is absolutely independent of any domination by the

League, unless it be that in the brief moment when the election is taking place the League exercises some malicious hocus-pocus over the judges which twists their mental vision and vitiates their moral soundness and henceforth makes them the unconscious servitors of their master, the League.

If we in the United States allow this or any other reason to keep us aloof from the Court, then we shall be forced to assume the responsibility for divorcing our nation from this promising effort to create a judicial tribunal to which nations may appeal when they can not agree. As Secretary Hughes has said, "it is this court or none."

To "make assurance doubly sure" that we would not to any degree whatever be tied to the League through membership in the Court, President Harding submitted to the Senate what are known as the Harding-Hughes reservations:

1. Membership by the United States in the Court shall not commit us to any obligation under the Covenant of the League.

2. The United States shall be represented by its own delegates in both the Council and the Assembly whenever judges are being chosen for the Court.

3. The United States shall pay a fair share of the expenses of the Court.

4. The statute of the Court shall not be amended without the consent of the United States.

These should be sufficient to remove any horrid suspicions.

It was on Feb. 23, 1923, that President Harding sent his message to the Senate urging our allegiance to the Court with the above-named reservations. Since that date the measure has had a varied and hectic career.

Substitute resolutions have been offered, notably that by Senator Pepper, on May 22, 1924, the effect of which would have been to kill the proposition entirely, since it so changed the mode of approach to the Court as to require approval by every nation now a member of the Court, a contingency which obviously could not obtain.

The important fact for us now is that the original Harding measure, resubmitted by President Coolidge, and repeatedly urged by him, is still before the Senate and has been put on the calendar for Dec. 17.

It therefore behooves all friends of co-operation between the nations, and of course this means all Universalists, to bestir themselves.

There should be a campaign of education so that all citizens may become familiar with the Court itself and not be satisfied with what some Senator, however brilliant, thinks about it. We should appreciate what our adherence will mean as a step toward World Peace.

Bear in mind that we say "a step," since no one claims that the Court by and of itself will stop war; it merely provides a piece of machinery which the nations may employ if they will.

Much is being made at the present time of the query propounded by the editor of the *Christian Century*, who asks what possible question there is which the United States might submit to the Permanent Court of Justice which it would not with equal willingness submit to the Permanent Court of Arbitration; and because it seems difficult to give a categorical answer, it is assumed that this is sufficient reason to keep us out of the Court.

I do not see that the question touches the real heart of the issue. Suppose there are no such matters to be found, what of it? What effect does that have on the argument that a permanent body of jurists, giving all their time for years to the consideration of international problems and disputes, will certainly and more speedily develop a body of law that will more and more control international relations and thus promote peace, than will a court of arbitration, which will be composed of different men in each case that arises, which does not sit continuously and the concern of which is merely the case in hand and not the building of the body of law that will apply to all such cases?

Nor does this query touch the point of the vast importance to be attached to the attitude of this great and powerful nation. What we do or fail to do counts for much in its psychological effect. Men and nations are moved by sentiment as much as by reason. Our entrance into this court which has the stamp of the approval of most of the nations of the world will be a gesture of friendliness and good-will, which in its effect will be a move toward peace far beyond our power to evaluate. If it be said, "Yes, but these nations are in the Arbitration Court also," the answer is: "True, but they are not specially interested in that now. It is the new court that has caught their fancy and to which they pin their faith, and if the old court were equally as good, it still would behoove us to go into the new in order that we may stand with the other nations."

If we wish to have their good-will then, to use the colloquialism, "we must go to them where they live," and in this day they are living in the thought and atmosphere of the new Court of International Justice.

Mr. Borah will argue that because the court may give advisory opinions to the League it is thereby made merely the special attorney for the League. But the court is not compelled to give the advisory opinion unless it wishes and there is nothing to prevent the United States from asking similar advice if it so wishes, and that would not constitute the court the special attorney for our nation.

Further, Mr. Borah will declare that we should have nothing to do with a court to which the constituent nations will not agree to refer *all* disputes; that is, such reference should become compulsory; and in the present court none but the smaller nations have accepted the compulsory clause.

To which the reply may be made that such a court of course would be far more effective as a medium for settling international disputes amicably, but there is no likelihood of securing such a court at the present juncture; certainly the United States will make no such agreement, much as some of us might desire; and if the present court *is* seriously circumscribed, there is still much that it can do, and while doing that it will build international law, without which Mr. Borah's own great goal, the outlawry of war, can never be achieved. We must have the body of law first. And this court will begin its creation.

Before leaving this discussion I would have you note that this idea of a World Court was first conceived in the United States.

The constitution of the present court is practically identical with that proposed by our own delegates at the second Hague Conference.

It is an American, who, chosen to serve on the committee by the League from a nation which had spurned the League itself, presented the plan for a court and suggested the method for electing the judges.

Indeed, stamped indelibly all over that court are the words "made in America." Shall we repudiate our own? To change the figure, shall we disown our own child? Shall we prove false to the ideals and efforts of such men as Roosevelt, Choate, Root, Harding, Hughes, Coolidge?

It is interesting to note the company we keep as we remain outside the door: seven states, members of the League, but not of the court—Abyssinia, Argentina, Guatemala, Honduras, Irish Free State, Nicaragua and Peru—eight states not members of the League—Afghanistan, Ecuador, Egypt, Germany, Mexico, the Russian Union of Soviet Republics, Turkey and the United States. How do we like our seat mates? Forty-seven nations are members of the court. Are they all "out of step?"

Let every Universalist church study this question carefully and then when the new Congress meets pass strong resolutions calling upon the Senate to support this measure.

Every Universalist may well write, or better, telegraph, to Senators Borah, Pepper and other members of the Foreign Relations Committee as well as to the two Senators from his own state.

Listen to Mr. Root: "Can it be that the people of this United States do not care whether or not anything is done to make it possible to outlaw war?"

Home and Children

THE MINUTE-MEN OF NORTHBORO

(April 19, 1775)

'Tis noonday by the buttonwood, with slender-shadowed bud;
'Tis April by the Assabet, whose banks scarce hold his flood;
When down the road from Marlboro we hear a sound of speed,
A cracking whip and clanking hoofs—a case of crying need!
And there a dusty rider hastes to tell of flowing blood,
Of troops a-field, of war abroad, and many a desperate deed.

The Minute-Men of Northboro were gathering that day
To hear the Parson talk of God, of Freedom and the State;
They throng about the horseman, drinking in all he should say,
Beside the perfumed lilacs blooming by the Parson's gate:

"The British march from Boston through the night to Lexington;
Revere alarms the countryside to meet them ere the sun;
Upon the common, in the dawn, the redcoat butchers slay;
On Concord march, and there again pursue their murderous way;
We drive them back; we follow on; they have begun to run:
All Middlesex and Worcester's up: Pray God, ours is the day!"

The Minute-Men of Northboro let rust the standing plough,
The seed may wait, the fertile ground upsmiling to the spring.
They seize their guns and powder-horns; there is no halting now,
At thought of homes made fatherless by order of the King.

The pewter-ware is melted into bullets—long past due,
The flints are picked, the powder's dry, the rifles shine like new.
Within their Captain's yard enranked they hear the Parson's prayer
Unto the God of armies for the battles they must share;
He asks that to their Fathers and their Altars they be true,
For Country and for Liberty unswervingly to dare.

The Minute-Men of Northboro set out with drum and fife;
With shining eyes they've blest their babes and bid their wives good-by.
The hands that here release the plough have taken up a strife
That shall not end until all earth has heard the battle-cry.

At every town new streams of men join in the mighty flow;
At every crossroad comes the message of a fleeing foe;
The British force, though trebled, fails against the advancing tide.
Our rifles speak from fence and tree—in front, on every side.
The British fall: the Minute-Men have mixed with bitterest woe
Their late vainglorious vaunting and their military pride.

The Minute-Men of Northboro they boast no martial air;
No uniforms gleam in the sun where on and on they plod;
But generations yet unborn their valor shall declare;
They strike for Massachusetts Bay; they serve New England's God.

The hirelings who would make us slaves themselves are backward hurled,
On Worcester and on Middlesex their flag's forever furled.
Theirs was the glinting pomp of war; ours is the victor's prize:
That day of bourgeoning has seen a race of freemen rise.
A Nation born in fearlessness stands forth before the world,
With God her shield, the Right her sword, and Freedom in her eyes.

The Minute-Men of Northboro sit down by Boston-town:
They fight and bleed at Bunker Hill; they cheer for Washington.
In thankfulness they speed their bolt against the British Crown;
And take the plough again in peace, their warrior's duty done.

Wallace Rice.

INTERESTING READING FOR THE BOYS AND GIRLS

N. B. Ripley

I SHALL never cease to be thankful for a mother who was particular to look after the quality of the books I read in my childhood and youth. What bright memories I hold of the hours during which I entertained myself with the writings of Oliver Optic, Elijah Kellogg, and Horatio Alger. These with others laid the foundation for other and more serious reading in my later youth and manhood.

The same thankfulness I feel toward the friend who turned my attention to the works of Dr. Josiah Gilbert Holland as a part of my reading. In turn, I would undertake to interest our boys and girls in the writings of this author. I undertake this task because, in bringing their attention to his works, I am commending not only stories which are full of literary merit, but the writings of a man who was thoroughly Christian, and whose Christian spirit permeates his pages. How refreshing it is to turn from that which passes as popular fiction—much of which can be regarded as nothing better than the paper-covered dime-novel graduated into cloth covers—to Holland's clean pages, every book having a purpose, yet the story told with such piquancy as to hold the reader's interest from beginning to end.

Let the youth take up the reading of Holland's works with the thought in his mind of the struggles with poverty which the author had in his childhood and youth, the misfortunes which he met in his young manhood, the perseverance which he manifested in his determination to express himself until success crowned his endeavor—his poem, "Kathrina," at the time of its publication, outselling every other American poem with the single exception of Longfellow's "Hiawatha"—and the exercise can not fail to be an inspiration to him to make the most of himself.

"How did you like the story?" I asked a lawyer, to whom I had recommended the reading of "Sevenoaks." "It's the best story I have ever read." How many have replied to me in the same words. It was published in 1876. Holland called it "A Story of To-day." Published almost a half-century ago, it might still be called a story of to-day. The fact that its publishers still find a considerable demand for it shows how perennially fresh it is.

Let the youth take it up and he will soon be fascinated as he follows the characters delineated, all grouping themselves about the leading one, Jim Fenton, a character worthy to live with the great men and women of fiction. When shall we forget the inimitable Jim, with his trouble over his refractory hair, saying to it on his wedding day: "Oh, stick up, stick up, if you want to! Don't lay down on my 'count. P'rhaps ye want to see what's goin' on. P'rhaps ye want to skeer somebody's hosses. If I didn't look no better nor you do, I sh'd want to lay low; an' if I'd a' slep' as poor as ye did last night, I'd lop down in the fust bed o' bear's grease I could find. *Hain't* ye got no manners?" And here they move across the

stage: Robert Belcher, the evil genius of the story; Paul Benedict, the poor inventor, crazed by misfortune through the nefarious dealings of Belcher; little Paul Benedict; Thomas Buffam, the keeper of the poor-house; Sam Yates, a New York lawyer; Mr. Balfour, another lawyer from the city; Keziah Butterworth, a Sevenoaks seamstress with whom Jim falls in love, and whom, as he looks her over for the first time, he calls "a genuine creeter," and others.

The scene shifts between Sevenoaks, Jim's cabin "Number Nine," and New York City. There is constant action, not a dull page from cover to cover. The quaintly put but deep philosophy of Jim Fenton frequently recurs, permeated with the most delightful humor. As for example, when he goes to the poor-house to make plans for the forcible removal of his unfortunate friend, and, seeking lodging, to Mrs. Buffam's remark, "If you can take up with what we've got," he replies, "In course, an' I can take up with what ye haven't got." Take his bit of philosophy on what might be called the snobbery of clothes, uttered as he is getting into his wedding garments: "What on arth folks want to tie theirselves up in this way for in hot weather, is more than I know. How do ye s'pose them Mormons live, as is doin' this thing every three days? I vow, if I was doin' a big business in this line, I'd git some tin things, an' have 'em soddered on, an' sleep in 'em." After getting dressed in his best somebody addresses him as Mr. Fenton, to which he replies: "Do ye know that that don't seem so queer to me as it used to? It seems all right for pertickler friends to call me Jim, but clo'es is what puts the Mister into a man. I felt it comin' when I looked into the glass. Says I to myself: 'Jim, that's Mr. Fenton as is now afore ye. Look at 'im sharp, so that, if so be ye ever see 'im agin ye'll know 'im.' I never knowed exactly where the Mister come from afore. Ye have to be measured for't. A pair o' shears, an' a needle an' thread, an' a hot goose is what changes a man into a Mister. It's a nice thing to find out, but it's uncomf'table. It ain't so bad as it would be if ye couldn't strip it off when ye git tired on 't, an' it's a good thing to know." "Do clothes make Belcher a gentleman?" inquires some one. "Well, it's what makes him a Mister, any way. When ye git his clo'es off thar ain't nothin' left of 'im. Dress 'im up in my old clo'es, as has got tar enough on 'em to paint a boat, an' there wouldn't be enough man in 'im to speak to."

And how perfectly our author combines humor and pathos, as we find when we read the beautiful descriptions of nature to be found on all those pages where Holland tells of the removal of Paul Benedict from the poor-house, and his transportation to Jim's cabin in the woods. What a touch of beauty and pathos Holland puts into the situation of little Paul Benedict. When all human aids to the restoration of the broken Benedict seem to be futile, at Jim's request the little boy, hidden by the thicket, prays for the life of his father. And what a skilful mingling of pathos and humor when Jim, the boy, and Mike Conlin are aware of the turn for the better in the patient's case, and Jim seizes Mike by the shoulders, and says, "Mike, by the great horned spoons, the little feller has fetched 'im."

What uplifting and profitable reading is the portion of this remarkable story where the author depicts the way whereby little Paul's aunt is led to see the false glitter of New York fashionable life, and is restored to a clean life and the arms of her loved ones.

This is the author whose splendid hymn we sing at the Christmastide:

"There's a song in the air!
There's a star in the sky!"

The fine poem, "Gradatim," which boys and girls should commit to memory, and very frequently repeat, was written by him, beginning and closing with the stanza:

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

And also the stirring lines good for all times:

"God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife; lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!"

I have said nothing about his other works—"Arthur Bonnicastle," "Miss Gilbert's Career," "The Bay Path," "Nicholas Minturn," and the poem, "Bitter-Sweet." But I have said enough to indicate what safe and wholesome reading the works of Holland contain.

Milford, N. Y.

* * *

CONTROVERSY

There is no surer test of self-control than the ability to engage in amicable controversy. How many arguments on any subject, political, religious, social or personal, are carried on between two persons with entire good temper, quietly, with no more display of feeling than is required for the sake of earnestness? Nearly always before a controversial discussion of a subject has proceeded far one at least of the parties to it shows impatience or irritation, raises his voice unduly or resorts to sarcasm. Sometimes, becoming aware that, if the argument continues, the temptation to say something cutting will be irresistible, a person will withdraw from the discussion; credit is then due him for exercising some measure of self-control, even though it is inferior to that shown by one who can carry on the debate without rancor.

Controversy for the mere sake of controversy, as an intellectual exercise, is to be avoided; the persons who most enjoy that form of polishing their wits acquire a reputation for argumentativeness that is likely to make people shun them. But every one should try to cultivate the ability to reason out clearly his convictions on important matters and to defend them with good temper when they are under attack. The more aggressive the manner the more ineffective the controversialist; for he brings the discussion usually to a premature and often to an envenomed close.—*Youth's Companion.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Our Foreign Relations

The Permanent Court of International Justice. By Manley O. Hudson. Harvard University Press. $4.00.

National Isolation an Illusion. By Perry Belmont. G. P. Putnam's Sons.

Known as a defender both of the League of Nations and of the Permanent Court, Professor Hudson is generally accepted as the country's leading expert on and chief exponent of the latter institution. He has written many articles for law reviews and for other publications, expounding the principles upon which the court is based and the functions it is intended to perform. These articles have been collected in a book which the Harvard Press sponsors.

The backbone of the book is a series of articles written for the *Harvard Law Review* and the *American Journal of International Law*. The first of these tells of the establishment of the court, the second relates its achievements at the end of the first year, the third continues the record of achievements, and the fourth brings the account up to January, 1925. The fifth essay concerns itself with one phase of the court's activity, its advisory opinions. All these articles are technical as to language, although not unintelligibly so.

Added to these five articles are several papers, which originally appeared in periodicals as widely differing in purpose and scope as *Foreign Affairs* and the *New York Times*, and which concern themselves fully as much with the question of American participation as with an explanation of the court. An excellent set of appendices gives the important documents connected with the Hague Tribunal, the League of Nations, and the Permanent Court. The bibliography is adequate.

Mr. Hudson gives a clear statement of the purpose of the court, the manner in which it was instituted, and the rules of procedure according to which it functions. He explains the importance of its permanency and of the method of electing judges "regardless of their nationality," calling attention to the solution of the difficulties which prevented the second Hague Conference from establishing a similar court. He maintains that the Permanent Court differs from the Hague Court because it is permanent and because it is a court of adjudication rather than a court of arbitration. Among other problems he reviews the questions of enforcement and jurisdiction.

In summarizing the cases which have come before the court in the three years of its existence, Professor Hudson emphasizes the significance of advisory opinions. The court has rendered three judgments, of which only one, that dealing with the Kiel Canal, is important. It has delivered nine advisory opinions, however, covering three knotty problems of the International Labor Organization, the question of the League's jurisdiction in the Tunis and Morocco dispute between England and France, and the difficulties of Polish nationalities. All these cases have been referred to the court by the Council of the League of Nations.

In arguing for American participation Professor Hudson has two sets of opponents to answer, the men who object to joining the court because of its connection with the League, and those who base their objections on the court's inherent inadequacies. To the first set he replies by making clear the exact relation of court and League and by discussing possible reservations which would meet all objections. To the second group, Senator Borah, Professor Dewey, and others who advocate the outlawry of war, he declares that it is really a choice between this court and none. He calls attention to the optional clause which, when adopted, makes the jurisdiction of the court compulsory. To convince the general public of the value of the court he discourses on the history of this country's attitude toward international arbitration and adjudication.

With its various articles and its numerous appendices the book presents the case for the Permanent Court adequately and well. It contains all the essential information on the subject, and the reader has the satisfaction of knowing that it is written by an authority who approximates infallibility so far as facts are concerned, whatever quarrel there may be with his conclusions. The reader is forced, however, to object to the arrangement. Because the book is a collection of articles, it is repetitious in the extreme, in some cases covering the same ground six times. The tone varies from the very technical to the distinctly popular. Chronologically earlier articles present views and opinions which of necessity are unimportant or inexact. It is regrettable that Professor Hudson did not take the time to rewrite the material in consistent form. If he had done so he would have offered the public a book containing half the number of pages of the present volume and all its merits.

Badly arranged as Professor Hudson's book is, it is a model of order when compared with Mr. Belmont's "National Isolation an Illusion." The strange conglomeration of speeches, articles, addresses to Congress, letters, and quotations bewilders the reader, who finds it difficult to understand either the meaning of the author or the motive of the publisher. Apparently Mr. Belmont, at one time a prominent Democratic congressman, has been actuated by a desire to have all his writings collected in book form and has worked as many as possible of them into a discussion of the foreign policy of the United States. Those that he failed to include in the book proper he has inserted in the appendices.

In the first part of the book are some sections, dealing with various phases of political history, which seem to be not without merit. Despite a strange habit of introducing irrelevant quotations Mr. Belmont has some regard for the continuity of his argument. Considerable research seemingly underlies these passages, and it is quite possible that Mr. Belmont has done valuable work. The chapters on military preparedness and the League of Nations, however, are entirely of the composite nature we have described, are utterly lacking in systematic presentation, and are unmitigatedly dull. All in all Mr. Belmont has strengthened our conviction that altogether too many books are published.

* *

Callinicus

By J. B. S. Haldane. E. P. Dutton and Company. $1.00.

Dr. Haldane, brilliant English scientist whose repute as a writer is likely to exceed his repute as a chemist, argues in this little book that chemical warfare is really most humane. He describes the different kinds of gases and their effect, comments upon the use of gas in the last war, contends that gas puts men out of action without killing them, maintains that gases have a less disastrous after-effect than explosives, and shows why there is comparatively little danger that civilians will suffer from gas attacks. He claims "that the use of mustard gas in war on the largest possible scale would render it less expensive of life and property, shorter, and more dependent on brains than numbers."

All this is most interesting and highly informing. Indubitably all of us are suffering from misconceptions about the use of gas in warfare and we need to be enlightened. The fact of the matter is, however, that Mr. Haldane's contentions are not highly important. What we want to know is whether poison gas is an effective method of conducting warfare or not, and we can not be bothered by extraneous questions regarding its humaneness. As Mr. Haldane says, "if it is right for me to fight my enemy with a sword, it is right for me to fight him with mustard gas; if the one is wrong, so is the other." The same arguments obviously apply to submarine warfare, the use of disease germs, the poisoning of wells, and the terrorizing of civilian populations. There is no point in fighting a war unless we

(Continued on page 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE MOUNTAIN WORKERS' CONFERENCE

Knoxville, Tenn, March 17-19, 1925

Again it was the high privilege of the writer to represent, for the fourth time, our Mountain work and the W. N. M. A. as a member of the annual Conference of Southern Mountain Workers. An additional privilege was that which came with the invitation to make the opening prayer of the second day's session.

As always, the program was one of rare inspiration and instruction. The program was notable in that the speakers were almost entirely drawn from the ranks of mountain workers themselves.

Most notable were the reports upon the two experiments tried during the past year with the "people's college" or the "folk schools" of Denmark. Evidently, this form of adult school is destined to play a large part in the future education of the Southern Highlander.

Further privileges of the week were such as being a house guest of the Dean of Women at the University of Tennessee; participating in the rousing welcome which 2,000 university students gave to 200 members of the Tennessee legislature; being an honored "Alpha" guest at the annual initiation of the Delta Chapter of the Sigma Kappa Sorority, and conducting a private church service for them on Sunday a. m., March 15; joining at supper with the Professional and Business Women's Club of Knoxville in their share of starting a "more milk for health" campaign, and visiting for an illuminating forenoon the Tennessee State School for the deaf and seeing the remarkable achievements of the rhythm method of teaching the deaf to articulate naturally.

From all the experiences of the week, much has been gathered to carry "home" to Inman's Chapel.

Hannah Jewett Powell.

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INTERDENOMINATIONAL CONFERENCE OF MISSIONS

Our Interdenominational Conference of Missions at Chambersburg, Pa., June 29-July 6, has a program so appealing that registrations for one-third of all accommodations have already been made.

Rev. James Gordon Gilkey, who taught Bible last year, will be there. Rev. Ralph Diffendorfer, whose address at the Foreign Missions Convention on "The Adequate Foreign Mission Program of a Denomination" could profitably have received long discussion, will discuss that program. All the study books for the year will be taught, and in addition Mrs. K. V. Silverthorne, president of the Federation of Woman's Boards of Foreign Missions, will have a Foreign Missions normal class, Miss Ann Elizabeth Taylor of the Y. W. C. A. a Home Missions normal class, and there will be a special Discussion Group Technique class under Prof. A. D. Sheffield, who has been conspicuous in conducting discussion groups, notably at the Vassar Institute last year, and an Inter-racial Discussion Group under the leadership of Mrs. Luke Johnson, a member of the Methodist Church, South, and of the Inter-racial Committee of Atlanta, Ga.

Chambersburg is unique in having "A Little School within a School" where those who wish may observe the actual teaching of missionary instruction to children.

Mission Circle women, Clara Barton Guild girls and Sunday School Missionary Instruction chairmen in Pennsylvania, Ohio, Maryland and Washington, D. C., write me for registration cards and do not delay. The registration lists were filled by May 1 last year.

Jennie Lois Ellis,
1517 No. 15th St., Philadelphia, Pa.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FRONT-DOOR VISITING

The church school worker approaches the door of the unknown house half boldly, half fearfully, and gives the door-bell a semi-vigorous push. As the door is opened somewhat suspiciously she assumes what she fondly hopes is her most engaging smile and begins rapidly:

"How do you do? (No response, nor does she give time for one.) I am the worker for the First Universalist Church, corner of Colfax Avenue and Lafayette Street, and I am calling in this neighborhood to invite any children who are not enrolled elsewhere to come to our church school. You haven't any children? Could you tell me if there are any in this neighborhood who are not going to any church? At the next house here? Thank you very much for your information. Good afternoon."

Next door the woman is most cordial, but disappointing.

"Yes, we have children, they are already going to Trinity." And again the worker thanks her for the information and assures her that the church is seeking to enlist only children who are not going elsewhere.

And the visiting process goes on. This time the opening door discloses a mother with a young child in the background. Again the invitation is extended and the answer brings a thrill of hope for new members.

"No, my children are not going anywhere just now, but (with a touch of hesitation), what church did you say?"

And as the worker gives the name and location—"Why, that is very near here, isn't it? We used to go to the Christian Church back home, but haven't been anywhere since coming here. I would like to have the children go somewhere."

And as the worker eagerly inquires if she may send for the children the next Sunday, and takes their names before leaving, she is thrilled with the joy of achievement. Two new pupils here! This is worth while despite all disappointments.

Opening doors—what will they disclose? What do they disclose? A woman who says, "No, there are no children here," and shuts the door very emphatically; another who says, "My children go elsewhere, but you are doing a fine work in trying to interest the neighborhood;" a fine young Catholic mother with five children who approves heartily of the canvass, "for every child ought to be getting some religious training."

An elderly lady in reply to the usual beginning said: "No, there are no children here, but tell me what your church stands for. The only thing I know is that folks used to say the Universalists didn't believe in hell." Then followed a half-hour's discussion of theology and the promise of literature to be sent to this life-long Methodist who was yet interested in knowing of another faith.

She indeed is part of a typical afternoon of house to house calling. Front-door visiting has about it the charm of the unknown. It is interesting, while it is sometimes disappointing. It is an adventure and it tempts one onward. It is worth while, for it brings results in advertising done, in knowledge gained of existing conditions in the neighborhood, and in enlisting pupils for the school.

M. F. S.

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MR. STETSON WRITES

I wish you who are interested in Sunday schools particularly might see our little group here at Shizuoka. The kindergarten teachers have charge of the smaller classes, and some of the young men have the older boys' classes. There is no adult class except my English Bible class. That has been rather difficult for the student boys, but I am beginning a new and simpler course trying to reach the many very young men who are connected with the church, but have had only a little English. But the younger classes, with their happy faces, bright kimonos and eager voices, singing away with all their might at their little Japanese hymns, are a sight worth looking at.

Our Young People and Others

Conducted by Granville Hicks

THE S. F. R. L. CONFERENCE

Last year the Student Federation of Religious Liberals held its second annual conference, meeting at Mount Holyoke College. More than one hundred students from a large number of colleges gathered to hear speakers of merit and to discuss questions of importance among themselves. The general theme was "The Spirit of Christ in the Life of To-day," and industrial, political, international, and educational problems were subjects of discussion. By the success of the conference the Federation was given a considerable impetus, and this year it has carried on a varied program of activities.

For next June the organization plans its third annual conference, and though the place is as yet undetermined the program is well under way. Instead of devoting the week to social questions the students will discuss various aspects of religion. This change is interesting and significant, coming as it does by the action of the student leaders of the Federation. It seems to show a desire to reach the fundamentals, a desire to know what religion is before attempting to apply it.

It is perhaps fair to say that the program, which is given in full below, is even better than that of last year. It is carefully balanced and covers the more important aspects of the religious problem as it presents itself to-day. It begins with the relation of religion and science, turns to the place of religion in the life of the individual, endeavors to discover the place of Jesus in modern religious thought, and concludes with the application of religion. The general scheme calls for a morning address, for a round table led by a student, an outdoor talk of an intimate and personal nature, and a closing address.

The speakers, as examination of the program will indicate, are of uniform excellence. It is interesting to note that four Universalists are included. Dr. Atwood and Professor Skinner were on last year's program and made addresses of distinction. They are among the few speakers who have been reinvited for this year. Dr. Frederic W. Perkins has not previously attended a Federation conference, and Dr. Frank Adams is another newcomer.

Dean Sperry of Harvard Theological School is considered one of the greatest of modern preachers. Dr. Gilkey, Congregational pastor from Springfield, has won much popularity with radio audiences. At the conference last year he was extremely popular. Mr. Vernon, Mr. Perkins, and Mr. Speight are Unitarian ministers of repute. Dr. Shippen, another Unitarian, is an authority on the subject upon which he is to address the conference. Mr. Stanley High, author of "The Revolt of Youth," is now engaged in doing student work under the auspices of the Methodist Church.

This year, even more than last, there is every reason why a good representation of Universalists is to be desired. We have four Universalists on the program. The Federation is more clearly non-denominational now than it was a year ago. Its activities are of importance to every religious liberal in the colleges. The good work it is doing deserves the support of every Universalist young person. We suggest a careful examination of the program printed below.

A Religion for the World of To-morrow

Saturday

Evening—Welcome Meetings. Report by President.

Sunday

Morning—Sermon, Rev. Harold E. B. Speight.

Evening—"My Religion." (Testimonies of four undergraduates.)

Monday

Morning—Address, "Religious Perplexities of To-day," Rev. A. W. Vernon. Round Table, "Can Religion Coexist with Scientific Attitude?"

5 p. m.—Outdoor Talk, "Modern Thought of God," Dr. Frederic Perkins.

Evening—Forum, "Religion and Research," speaker to be announced.

Tuesday

Morning—Address, "The Value of Personal Religion," Dr. James G. Gilkey. Round Table, "Is It Enough to Be Moral?"

5 p. m.—Outdoor Talk, "Prayer," Rev. Palfrey Perkins.

Evening—Forum, "Religion and Art," Dr. Eugene R. Shippen.

Wednesday

Morning—Address, "What Did Jesus Teach?" Rev. Boynton Merrill. Round Table, "Can We Be Christians?"

5 p. m.—Outdoor Talk, "Immortality and Faith," Dr. J. M. Atwood.

Evening—Forum, "Religion and the Social Gospel," Prof. Clarence R. Skinner.

Thursday

Morning—Address, "New Tasks for the Churches," Dr. Frank D. Adams. Round Table, "Are Denominations Necessary?"

5 p. m.—Outdoor Talk, "Worship in Church," Rev. Harold E. B. Speight.

Evening—Entertainment.

Friday

Morning—Forum, "Applying Religion to World Peace," Mr. Stanley High. Reports of the Round Table Committees.

5 p. m.—"The Eternal Verities of Religion," Dean Willard L. Sperry.

Evening—Election of officers.

For the Quiet Hour

"Spirit, who makest all things new,
Thou leadest onward; we pursue
The heavenly march sublime.
'Neath thy renewing fire we glow
And still from strength to strength we go,
From height to height we climb.

"To thee we rise, in thee we rest;
We stay at home, or go in quest,
Still thou art our abode.
The rapture swells, the wonder grows,
As full on us new life still flows
From our unchanging God."

Religion doth not prescribe nor is satisfied with such courtesy as goes no deeper than words and gestures, which sometimes is most contrary to that singleness which religion owns. These are the upper garments of malice; saluting him aloud in the morning, whom they are undermining all the day. Or sometimes, though more innocent, yet it may be troublesome, merely by the vain affectation and excess of it. Even this becomes not a wise man, much less a Christian.

Robert Leighton.

Enthusiasm makes churches vital and aggressive, and opposes its undaunted breast to every assault of cynical and demoralizing infidelity. Well might the apostle declare: "I have written unto you, young men, because ye are strong." They *were* strong in their capacity for enthusiasm. Young men to-day have this element of strength. God calls it, by many voices, into service for the good of men, and into battle against the forces of evil. He will have it, wherever the heart is wholly given to Him.

Philip S. Moxon.

It is very easy to be cold, yet calm; to be uninterested, unimpassioned, and so tranquil. It is very easy to deaden down the feelings, till a man has made a solitude and called it peace. But the abiding wonder about Christ is this, that he had an ardent, eager, enthusiastic heart, yet breathed such a deep, such a superb, tranquility, that men instinctively felt he was at rest.

G. H. Morrison.

Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *can not* behave itself unseemly.

Henry Drummond.

The very facility some acquire for talking about their duty is blinding them to the fact that they are not doing it.

L. P. Jacks.

Among Our Churches

Church News and Interests

PERSONALS

Rev. E. W. Webber, superintendent of the Maine State School for Girls at Hallowell, called at Headquarters April 13. He was in Boston on official business.

Rev. John M. Ratcliff of Beverly and Granville Hicks, Literary Editor of the *Universalist Leader*, appear in the list of honors just issued by the Theological School in Harvard University. Mr. Hicks is assigned one of the Edward Hopkins Fellowships and Mr. Ratcliff one of the Williams Scholarships.

Dr. Frank W. Ballou, Superintendent of Schools of Washington, D. C., and teacher of the Bible Class in the Universalist Sunday school, delivered a notable address before the Massachusetts Schoolmen at the Chamber of Commerce, Boston, April 11, on "Curriculum Making."

Dr. J. Fort Newton was the preacher at the Columbia University services, St. Paul's Chapel, New York, Easter Sunday at 4 p. m.

Mrs. T. R. Miller of Brewton, Ala., has suffered a severe loss in the burning of part of her beautiful home, in which so many of our general officers have shared her hospitality.

Dean John Murray Atwood, of St. Lawrence, preached at New Haven, Conn., April 5.

Rev. L. J. Richards of Tarpon Springs, Florida, is in Washington, D. C., with Mr. and Mrs. George Inness, Jr., and assisted in the Palm Sunday services at the Universalist church.

George Inness, Jr., N. A., of Tarpon Springs, Florida, has painted "The Only Hope," a large canvass now on exhibition at Washington, D. C., in the Corcoran Art Gallery and Red Cross Building, *en route* to New York. Mr. Inness arranged a private view for President and Mrs. Coolidge. The picture is highly praised.

OUR HEADQUARTERS STAFF

Dr. John Smith Lowe delivered the address at the annual dinner of the Men's Club at the First Universalist Church of Lynn, April 16.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. Dr. Rice is preaching more effectively than ever. His Thursday Lenten services at 4.45 p. m. were better attended than any similar services in the history of the church. Dr. George E. Huntley did effective work preaching at one of these services and conducted later a useful round table discussion for the Sunday school. Mrs. Elwood J. Way has undergone a major operation, but is recovering. The Ladies' Aid served a successful chicken dinner April 2, and had an Easter sale in connection with it. The commander of the Red Cross Unit detailed members to be present at the exhibition of the Inness painting, "The Only Hope," every afternoon and evening for a week to take charge and interpret the painting. Attendance Easter Sunday 186, including the new Attorney-General and some friends. A short and eloquent sermon by Dr. Rice. Babies christened, two. New members, seven. Large addition to the Sunday school from an intensive house-to-house visitation in the neighborhood of the church by Miss Alice Jewell—recently licensed by the Massachusetts State Convention—and running motors to bring the children. Numbers to be reported later. Sunday school pageant at 5.30 p. m., well attended and highly successful, in charge of Mrs. H. E. Williams. Supper 6.30 p. m. Y. P. C. U. 7 p. m. Ideal Easter weather. Thousands of visitors to Washington, many Universalists.

Georgia

Atlanta.—Rev. Ernest J. Bowden, D. D., pastor. The Southern Conference of Unitarian and other Christian churches was held at the Liberal Christian Church on April 7, 8 and 9.

Illinois

Hutsonville.—Sunday, April 5, was a day of rejoicing for the people of this parish. Through various obstacles in the obtaining of material and fittings the dedication of the church had been long deferred. Now these are overcome, and the beautiful building is ready for use. All expense of construction had been provided for, and it was dedicated free of debt. Eleven a. m., the hour set for the service, found the auditorium filled to overflowing. A chorus of twenty voices trained and led by Mr. J. R. Sheets of Robinson, and composed of singers from all of the churches in our village, furnished music. In the unavoidable absence of Dr. Tilden the sermon was preached by Rev. John S. Cook. Sentences of dedication were arranged as a responsive service for minister and congregation. Many were the commendations received on the beauty of the church and the appropriateness of the service, while many dwelt upon the uniqueness of dedicating the church without having to appeal for funds. During the recess a bountiful repast was served in the basement. This, too, was free of charge. Over one hundred could be seated at the tables at one time, and the seats were filled twice over, with an overflow. At 3 p. m., another service was held, which took the form of a fellowship and congratulatory service. Judge Spurgin of Urbana brought greetings and congratulations from the Illinois Executive Committee, Hon. A. C. Everingham, and Rev. E. M. Morris, pastor of the Baptist church at Robinson, congratulations and good wishes from our sister churches. At 6 p. m. supper was served in the basement. At 7.30 the concluding service was held. The speaker was Judge Spurgin, who spoke on selling Universalism. Visitors were present from all the region round about, as well as from Indiana and Arkansas. The church, which is well located, is not large, 36 x 60 being the dimension of the main building. It is well built and conveniently arranged for church and social work. The auditorium will seat 150. The windows are of stained glass, and have all been taken for memorial windows. A commodious basement contains a well equipped kitchen, furnace room, and a large room which serves as a Sunday school room and for social purposes. The pulpit Bible is the gift of Mr. O. F. Edwards, whose parents lived upon the lot on which the church stands when he was born, and who were members of the church. Mr. Edwards now resides at Oblong. Services were held during Holy Week, culminating in the Easter Service. This church has practically adopted the five year program and will accept its quota.

Maine

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. On Good Friday a community service was held in the Church of the Good Shepherd from 12 to 2.30, and consisted of seven short services conducted by seven different clergymen. The Easter service on Sunday morning was attended by the St. Omer Commandery, No. 12, Knights Templars.

Massachusetts

Worcester, First.—Rev. V. E. Tomlinson, D. D., pastor. We had a crowded church for our three-hour union Good Friday service It seemed to be of a high order, with excellent addresses, beautiful music and a wonderful spirit of fellowship. There were twenty-eight new church members received.

Cambridge, First.—Rev. O. S. Raspe, pastor. The Palm Sunday service, previously announced in the *Leader*, attracted a congregation that filled the large church to overflowing. Under the direction of Mr. G. Sidney Stanton, the cantata, "Olivet to Calvary," by Maunder, was given by a chorus of a hundred voices assisted by prominent soloists from Cambridge and Boston. The music was of a high order throughout, revealing anew that in Mr. Stanton we are developing in our midst a conductor of unusual power.

New Hampshire

Concord.—Rev. Harry F. Shook, pastor. The Easter service was marked by a large attendance, and the reception of four members into the church. Our

minister arranged with the local newspaper for a series of Lenten Meditations, appearing on the editorial page all through Lent, and secured the co-operation of the ministers of the city in the preparation of the articles. Mr. Shook was also responsible for five union Holy Week services in the Universalist church from Monday to and including Friday, at the noon hour, in which the different pastors of the city participated. Early in May our pastor and his family expect to move into our new parsonage.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. The morning services during the Lenten season have drawn large congregations, and the Wednesday evening Lenten services with a series of sermons on the Life of Jesus have been most encouraging. These meetings have been held in the church auditorium and have been attended every week by congregations of over one hundred, on one evening 150 being present. During Holy Week we have participated in daily union services, and on Good Friday we observed a three hour prayer service. Our every-member canvass on April 5 brought in $1,000 more in pledges this year than last year. On April 26, the ladies will conduct a Woman's Day service.

Ontario

Olinda.—Rev. E. Minor, pastor. Palm Sunday was made significant this year by several fine services. There was a large attendance at Sunday school and one equally large at the service following. Immediately following the Sunday school was held a confirmation and communion service. At this the pastor received a class of nineteen into the church. This is said to be the largest class in the history of the church. Of these five were boys ranging from eleven to fourteen years of age. The rest were of high school age and older. Among them were four brothers who came forward together. Two of the young men are married. The wife of one was already a member. The other joined with her husband at this time. The services were concluded with the communion. At night, Palm Sunday was observed with a special sermon by the pastor and appropriate music by the choir. Then came the devotional meeting of the Y. P. C. U., led by Miss Edna Bruner, superintendent of the Junior Department of the National Union. This was an unusually fine service and a fitting close for a great day. On March 10 occurred the marriage of Mr. Raymond Hicks to Miss Lila Claus. This took place at the parish house, the ceremony being performed by the pastor of the church. The bride is a member of the church and the groom is also interested in it.

Tennessee

Chattanooga.—Rev. Benjamin H. Clark, pastor. Two busy months, under the new pastorate, have just closed. The attendance is gradually increasing. The Sunday school room has been remodeled and is a helpful addition to our plant. This work was done by a group of the young men of the church, Wesley and Leon Gerrard, Roy Workman, Eugene Morgan and others, under the leadership of our superintendent, Mr. G. S. Currier. The cost of the material was about $175, and was contributed by the Sunday school, Woman's Missionary Association, Y. P. C. U., and the Clara Barton Guild. A delightful occasion of the past month was a surprise party and shower given the pastor and his wife by the members of the church, sponsored by the Mission Circle. On Feb. 8, Dr. Wm. I. Lawrance, of the Unitarian Sunday School Board, gave an inspiring talk at the evening service. On Feb. 28, Mrs. Ethel M. Allen "stopped by" on her way home from points in Florida and Alabama, and addressed the Mission Circle at the home of Mrs. Currier.

* *

BOOK REVIEWS

(*Continued from page* 25)

intend to win it, and the only question we can reasonably ask ourselves is whether a given device serves that end or not.

Dr. Haldane's book is most useful, not only in giving us accurate information about chemical warfare but also in dispelling the muddled thinking which objects to poison gas while approving high explosives. In order to give Dr. Haldane's views the greatest possible hearing, and in view of the fact that some people may not care to pay a dollar for a book of eighty-four very small pages, we call attention to the fact that the book is a reprint of an article which appeared in the *Atlantic Monthly* for February of this year. The issue contains several other excellent articles and sells for forty cents.

* *

NEW YORK CELEBRATION OF THE UNITARIAN CENTENARY

A large committee has been at work in New York, preparing for an adequate Metropolitan celebration of the one-hundredth anniversary of the founding of the Unitarian Association.

On Sunday afternoon, April 19, there will be a pilgrimage of Unitarians to the Hall of Fame, where appropriate exercises will be held. Dr. Arthur E. Morgan, president of Antioch College, will deliver an address and wreaths will be placed upon the memorials of the twenty-two Unitarian representatives in the Hall of Fame by little girls dressed in white, one from each of the churches in the Metropolitan district.

The other public meeting will be on Wednesday evening, April 22, at Town Hall. The speakers will be Glenn Frank, editor of the *Century Magazine*, Rev. Preston Bradley of the People's Church of Chicago, Rev. Charles Francis Potter of the West Side Unitarian Church. Dr. S. A. Eliot, president of the Unitarian Association, will preside. Rev. R. Nichol Cross of England, Dr. Minot Simons of All Souls Church, and Dr. John Howland Lathrop of the Church of the Saviour, will take part.

The program will be broadcast by Station WJZ, and all Unitarians within range are invited to "listen in."

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	76
Olinda, Ontario	19
Oak Park, Ill.	75
Providence, R. I., Mediator	24
Fairfield, Maine	8
New Haven, Conn.	10
Harrisville, R. I.	20
Peoria, Ill.	128
Washington, D. C.	7
Concord, N. H.	4
Orange, Mass.	22
Lynn, Mass.	33
Everett, Mass.	35
Worcester, Mass., First	28
Franklin, Mass.	8
Boston, Mass., Grove Hall	25
Methuen, Mass.	5
Monson, Mass.	9
Total	534

* *

CHRISTENINGS

Previously reported, 10. Washington, D. C., 2. Harrisville, R. I., 2. New Haven, Conn., 2. Total, 16.

* *

HELPFUL FOR WOMEN'S DAY

The Women's National Missionary Association expects to have for distribution within a week another edition of the splendid leaflet called, "The Mission Circle, Historical Data, Activities, Aims," arranged by Maud Harmon Reed. This has been brought right up to date and will be most helpful in preparing programs for Women's Day, April 26. Copies may be obtained from headquarters, 176 Newbury St., Boston, Mass.

* *

SUNDAY SCHOOL WINDOW DISPLAY

Albert H. Homans

If advertising is good for churches, why not also for Sunday schools?

With this thought in mind, All Souls Universalist Sunday school of Cleveland, Ohio, has just recently presented its case and offered its invitation to the public of this community by means of a display in a window of a near-by store.

The church is in a semi-business neighborhood and the owner of a store was glad to allow the use of his entire show window for a week. Hundreds of people passed by this location. Men, women and children stopped to look at the exhibit, and we feel that the intangible benefit to the community has been worth while, to say

nothing of the direct addition to our membership which may result from it.

The exhibit was designed to show the equipment and curriculum of the school and the actual work and products of the pupils. For the background we used the Christian flag, pictures, slogans and mottoes. In the foreground was the sand table with a lesson modeled thereon, and also a well-executed relief map of the Holy Land with all the important geographical features properly designated. The work of the pupils was shown by their note books, hand work, clay modeling, drawings, maps and posters. These were so arranged as to show the graded instruction given and comprised specimens from children of all ages. Exhibits were also made showing the missionary, social and temperance activities of the school.

In addition to these features a selection of volumes from the teachers' library and magazines on religious education occupied a prominent place.

Last but not least the following invitation was typewritten on the school letter head and fastened to the window itself:

"You and your children are cordially invited to attend this school of religious education every Sunday at 9.30 a. m. It is our aim to provide graded instruction adapted to the various ages of the pupils. We try to teach the spirit of reverence, the fatherhood of God, the brotherhood of man and a practical religion that will meet the daily needs of life. Visitors are always welcome."

Not the least part of the benefit derived from a display of this kind was the effect upon the Sunday school pupils. Their interest and attention are greatly stimulated in knowing that the work is to be shown to the community. It is a project worth carrying through.

Notices

WANTED

The editor of the *Leader* wishes to purchase a copy of "Phases of Religion," by W. S. Crowe. Please advise and state price.

* *

NORTH CAROLINA FELLOWSHIP COMMITTEE

Rev. D. A. Ball granted transfer to Massachusetts Fellowship.

L. P. Jones, Secretary.

* *

"A TREATISE ON ATONEMENT"

I have an edition of Hosea Ballou's "A Treatise on Atonement" printed for Ebenezer Walbridge by William Haswell at Bennington, Vermont, in 1811. I am offering this book for sale at $15. Please communicate with me at 1020 South Detroit, Tulsa, Okla.

William Haywood Jones.

* *

PUBLIC MEETING

Public Meeting of the W. U. M. S. of Massachusetts at Waltham on April 29.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transfer granted A. C. White to Florida.

Received by transfer, Dwight A. Ball from North Carolina, C. C. Conner and Mary A. Conner from Vermont.

Lay license granted to Katherine H. Ball.

License renewed for one year, S. Laurine Freeman

License for one year granted to Cornelius Greenway, George H. Thorburn, Jr., Robert M. Rice, Eric A. Ayer. Full fellowship granted to E. H. Cotton, Henry G. Ives, A. W. Littlefield, Llewellyn G. Owens and Norman D. Fletcher.

C. H. Murch dropped from fellowship.

Harry E. Adams, Secretary.

* *

CONNECTICUT UNIVERSALIST CONVENTION

The next meeting of the Connecticut Universalist Convention will be held in Danbury, on Wednesday and Thursday, May 13 and 14, 1925. The friends of the faith in the state are invited to attend the sessions in large numbers.

Theodore A. Fischer, Secretary,

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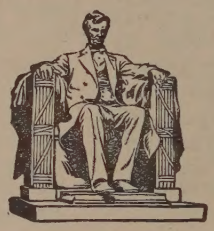

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Jan26 Rev.Charles W.Eaton The Unit.Schl for the Ministry

Crackling

A little girl was crossing the Atlantic with her mother. It was her first ocean trip. The sea was as smooth as the proverbial mill-pond for the first three days; then the ship began rolling and pitching heavily. The child couldn't understand what had happened. "Mamma," she said, "what's the matter; are we on a detour?"—*Selected.*

* *

Sunday school teacher: "Robert, who were the Pharisees?"

Bobby: "The Pharisees were people who fasted in public and in secret devoured widows' houses."—*Boston Transcript.*

* *

Washington, March 25.—Department of Agriculture scientists after a long study of the question have determined that the way to eliminate the odor of garlic from the breath is to refrain from eating garlic. —*From a news item in the New York Times.*

* *

"Nobody draws a gun in Crimson Gulch these days."

"We're tamed," answered Cactus Joe. "The flivvers are workin' so fast that we haven't no heart for addin' to the damage."—*Washington Star.*

* *

Mother: "Henry, I wish Muriel would give that young man some encouragement. He'd make a splendid husband."

Father: "Have you tried telling her he's a worthless bounder and that she's never to speak to him again?"—*London Opinion.*

* *

Mistress: "So you say you worked for the Hoosits; can you prove it?"

Maid: "Well, I have some spoons and things with their initials on."—*New Mexico Salvo.*

* *

Rose-pink is the present fashionable wear for the bride. The delicate hues of the dress are particularly enhanced if a pale bridegroom is worn hanging on the right arm.—*London Opinion.*

* *

Mrs. Bumpus and her sister, Mrs. Eleanor Brown, had testified that each morning on Mr. Bumpus's leaving, he would stand in the doorway with his arms around his wife and wave good-by to her until he was out of sight.—*The Cincinnati Times-Star.*

* *

Fair Motorist: "Really, I didn't hit you intentionally."

Irate Victim: "What have you got that bumper on your car for if you aren't aiming to hit some one?"—*Williams Purple Cow.*

* *

Deacon Spriggs: "Young man, why do you spend so much of your time standing around on the station platform?"

Youth: "Wal, a feller gets tired of jes' doin' nothin'."—*Life.*

The Five Year Program

The National Laymen's Committee sends a message of hope to the Churches. Tangible results are coming in.

Seventy-two Churches have accepted the Five Year Program to date. Their aggregate quotas amount to $52,794.

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Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
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Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
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Canton, Maine
Scranton, Penn.
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Woodsville, New Hampshire
West Paris, Maine
Hutsonville, Illinois
Everett, Massachusetts
Grand Rapids, Michigan
Hartford, Connecticut
Lynn, Massachusetts
North Adams, Massachusetts
Fork Ridge, West Virginia
Standing Stone, Pennsylvania
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio

PRIZE CONTEST!!

Through the efforts of the Publicity Department a generous offer has been received of cash prizes which will be awarded to the eight boys and girls between the ages of fourteen and eighteen years submitting the best essay on the topic, "Why My Church Should Accept the Five Year Program."

Full particulars of this contest will be published in next week' *Leader.* The contest will require knowledge of all the phases of the Five Year Program, particulars of which may be obtained on application to the headquarters of the National Laymen's Committee.

Watch this space next week for detailed announcement!